

# DEUTERONOMY.

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## INTRODUCTION.

THE ordinary name of the book is derived, through the LXX. and Vulgate from that sometimes employed by the Jews, "repetition of the law," and indicates correctly enough the character and contents of the book.<sup>1</sup>

The bulk of Deuteronomy consists of addresses spoken within the space of forty days, and beginning on the first day of the eleventh month in the fortieth year.

The speeches exhibit an unity of style and character which is strikingly consistent with such circumstances. They are pervaded by the same vein of thought, the same tone and tenor of feeling, the same peculiarities of conception and expression. They exhibit matter which is neither documentary nor traditional, but conveyed in the speaker's own words.

Their aim is strictly hortatory; their style earnest, heart-stirring, impressive, in passages sublime,

but throughout rhetorical; they keep constantly in view the circumstances then present and the crisis to which the fortunes of Israel had at last been brought. Moses had before him not the men to whom by God's command he delivered the law at Sinai, but the generation following which had grown up in the wilderness. Large portions of the law necessarily stood in abeyance during the years of wandering; and of his present hearers many must have been strangers to various prescribed observances and ordinances. Now however on their entry into settled homes in Canaan a thorough discharge of the various obligations laid on them by the Covenant would become imperative; and it is to this state of things that Moses addresses himself. He speaks to hearers neither wholly ignorant of the Law, nor yet fully versed in it. Much is assumed and taken for granted in his speeches; but in other matters he goes into detail, knowing that instruction in them was needed. Sometimes too opportunity is taken of promulgating regulations which are supplementary or auxiliary to those of the preceding books; some few modifications arising out of different or altered circumstances are now made; and the whole Mosaic system is completed by the addition of several enactments in chapters xii.-xxvi. of a social, civil, and

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<sup>1</sup> The contents of Deuteronomy consist (1) of three addresses to the people delivered by Moses in the eleventh month of the fortieth year after the Exodus (chs. i.-xxx.); and (2) of certain final acts and words of Moses, viz. the solemn appointment of his successor (xxxii.), his Song (xxxii.), and Blessing (xxxiii.), which together with the account of his death (xxxiv.) form an appropriate conclusion to the book and to the whole Pentateuch. Part (2) was probably added to the rest by Joshua or some other duly authorized prophet or leader of the people, after the death of Moses.

political nature. These would have been wholly superfluous during the nomadic life of the desert; but now that the permanent organization of Israel as a nation was to be accomplished, they could not be longer deferred. Accordingly the legislator, at the command of God, completes his great work by supplying them. Thus he provides civil institutions for his people accredited by the same Divine sanctions as had been vouchsafed to their religious rites.

The preceding books displayed Moses principally in the capacity of legislator or annalist. Deuteronomy sets him before us in that of a prophet. And he not only warns and teaches with an authority and energy which the sublimest pages of the Four Greater Prophets cannot surpass, but he delivers some of the most notable and incontrovertible predictions to be found in the Old Testament. The prophecy in xviii. 18 had no doubt its partial verifications in successive ages, but its terms are satisfied in none of them. The prospect opened by it advances continually until it finds its rest in the Messiah, Who stands alone as the only complete counterpart of Moses, and as the greater than he. Chapters xxviii., xxxii. furnish other and no less manifest examples.

It is generally allowed that Deuteronomy must, in substance, have come from one hand. The book presents, the last four chapters excepted, an undeniable unity in style and treatment; it is cast, so to speak, in one mould; its literary characteristics are such that we cannot believe the composition of it to have been spread over any long period of time: and these

facts are in full accord with the traditional view which ascribes the book to Moses.

Assertions as to the spuriousness<sup>2</sup> of Deuteronomy, though put forward very positively, appear when sifted to rest upon most insufficient arguments. The alleged anachronisms, discrepancies, and difficulties admit for the most part of easy and complete explanation; and no serious attempt has ever been made to meet the overwhelming presumption drawn from the unanimous and unwavering testimony of the ancient Jewish Church and nation that Moses is the author of this book.

Deuteronomy has in a singular manner the attestation of the Apostles and of our Lord. St. Paul, in Romans x. 8 and xv. 11 argues from it at some length, and expressly quotes it as written by Moses; St. Peter and St. Stephen (Acts iii. 22, vii. 37) refer to the promise of "a Prophet like unto" Moses, and regard it as given, as it professes to be, by Moses himself; our Lord, wielding "the sword of the Spirit which is the word of God" against the open assaults of Satan, thrice resorts to Deuteronomy for the texts with which He repels the tempter, St. Matt. iv. 4-10. To urge in reply that the inspiration of the Apostles, and

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<sup>2</sup> The older scholars of Germany unhesitatingly affirmed that Deuteronomy was written long after the rest of the Pentateuch was extant in its present shape. The newer school sees no less certainly in Deuteronomy the primæval quarry out of which the writers concerned in the production of the preceding books drew their materials. Out of this conflict of opinions one inference may safely be drawn. The allegation so positively made that the very style of Deuteronomy betrays its late origin is arbitrary and baseless.

even the indwelling of the Spirit "without measure" in the Saviour, would not necessarily preserve them from mistakes on such subjects as the authorship of ancient writings, or to fortify such assertions by remarking that our Lord as the Son of Man was Himself ignorant of some things, is to overlook the important distinction between ignorance and error. To be conscious that much truth lies beyond the range of the intelligence is compatible with the perfection of the

creature: but to be deceived by the fraud of others and to fall into error, is not so. To assert then that He Who is "the Truth" believed Deuteronomy to be the work of Moses and quoted it expressly as such, though it was in fact a forgery introduced into the world seven or eight centuries after the Exodus, is in effect, even though not in intention, to impeach the perfection and sinlessness of His nature, and seems thus to gainsay the first principles of Christianity.

THE FIFTH BOOK OF MOSES,  
CALLED  
DEUTERONOMY.

<sup>a</sup> Josh. 9. 1,  
10.  
& 22. 4. 7.  
<sup>b</sup> Num. 13.  
26.  
ch. 9. 23.  
<sup>c</sup> Num. 33.  
38.  
<sup>d</sup> Num. 21.  
24, 33.  
<sup>e</sup> Josh. 13.  
12.  
<sup>f</sup> Ex. 3. 1.  
<sup>g</sup> See Ex. 10.  
1.  
Num. 10. 11.

CHAP. 1. THESE *be* the words which Moses spake unto all Israel  
"on this side Jordan in the wilderness, in the plain over against  
<sup>1</sup>the Red sea, between Paran, and Tophel, and Laban, and  
2 Hazereth, and Dizahab. (*There are eleven days' journey from*  
3 Horeb by the way of mount Seir <sup>b</sup>unto Kadesh-barnea.) And  
it came to pass <sup>c</sup>in the fortieth year, in the eleventh month, on  
the first *day* of the month, *that* Moses spake unto the children  
of Israel, according unto all that the *Lord* had given him in  
4 commandment unto them; <sup>d</sup>after he had slain Sihon the king  
of the Amorites, which dwelt in Heshbon, and Og the king of  
5 Bashan, which dwelt at Astaroth <sup>e</sup>in Edrei: on this side Jordan,  
in the land of Moab, began Moses to declare this law, saying,  
6 ¶*The Lord our God spake unto us* <sup>f</sup>in Horeb, saying, Ye have  
7 dwelt long <sup>g</sup>enough in this mount: turn you, and take your  
journey, and go to the mount of the Amorites, and unto <sup>h</sup>all the  
places nigh thereunto, in the plain, in the hills, and in the vale,  
and in the south, and by the sea side, to the land of the Ca-  
naanites, and unto Lebanon, unto the great river, the river

<sup>1</sup> Or, *Zuph*.

<sup>2</sup> Heb. *all his neighbours*.

I. 1, 2. These verses are prefixed as a connecting link between the contents of the preceding books and that of Deut. now to follow. The sense of the passage might be given thus: "The discourses of Moses to the people up to the eleventh month of the fortieth year" (cp. v. 3) "have now been recorded." The proper names which follow seem to belong to places where "words" of remarkable importance were spoken. They are by the Jewish commentators referred to the spots which witnessed the more special sins of the people, and the mention of them here is construed as a pregnant rebuke. The Book of Deut. is known amongst the Jews as "the book of reproofs."

*on this side Jordan*] Rather, beyond Jordan (as in iii. 20 and 25). The phrase was a standing designation for the district east of Jordan, and in times when Greek became commonly spoken in the country was exactly represented by the proper name *Pereæ*.

*in the wilderness, in the plain*] The former term denotes the desert of Arabia generally; the latter the sterile tract ('Arabah,' Num. xxi. 4 note) which stretches along the lower Jordan to the Dead Sea, and is continued thence to the Gulf of Akaba.

*over against the Red sea*] Render: *over against Suph.* "Sea" is not in the original text. "Suph" is either the pass *as Sufah* near Ain-el-Weibeh (Num. xiii. 26 note), or the name of the alluvial district (Num. xxi. 14 note).

Tophel is identified with Tufileh, the

Tafyle of Burckhardt, still a considerable place,—some little distance S.E. of the Dead Sea. Paran is probably "mount Paran" (xxxiii. 2); or a city of the same name near the mountain. Cp. Gen. xiv. 6.

Laban is generally identified with Libnah (Num. xxxiii. 20), and Hazereth with Ain Hadherah (Num. xi. 34 note); but the position of Dizahab is uncertain.

2. For Kadesh see Num. xiii. 26 note; and for Horeb see Ex. iii. 1.

4. *Astaroth*] On this place cp. Gen. xiv. 5 and note.

*in Edrei*] These words should, to render the sense clear, come next after "slain." The battle in which Sihon and Og were defeated took place at Edrei.

5. *in the land of Moab*] This district had formerly been occupied by the Moabites, and retained its name from them: but had been conquered by the Amorites. Cp. Num. xxi. 26, xxii. 4 notes.

*declare*] Render, explain the Law already declared.

6. The first and introductory address of Moses to the people is here commenced. It extends to iv. 40, and is divided from the second discourse by the *vv.* iv. 41-49. A summary of the address is given in the chapter-headings usually found in English Bibles.

7. *to the mount of the Amorites*] i.e. to the mountain district occupied by the Amorites, reaching into the Negeb, and part of the territory assigned to the tribe of Judah.

8 Euphrates. Behold, I have <sup>1</sup>set the land before you: go in and possess the land which the LORD sware unto your fathers, <sup>2</sup>Abraham, Isaac, and Jacob, to give unto them and to their 9 seed after them. ¶ And <sup>3</sup>I spake unto you at that time, saying, 10 I am not able to bear you myself alone: the LORD your God hath multiplied you, and, behold, <sup>4</sup>ye are this day as the stars 11 of heaven for multitude. (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, 12 <sup>5</sup>as he hath promised you!) "How can I myself alone bear 13 your cumbrance, and your burden, and your strife? <sup>6</sup>Take you wise men, and understanding, and known among your 14 tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good *for us* 15 to do. So I took the chief of your tribes, wise men, and known, <sup>7</sup>and <sup>8</sup>made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains 16 over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear *the causes* between your brethren, and <sup>9</sup>judge righteously between *every* man and his 17 <sup>10</sup>brother, and the stranger *that is* with him. <sup>11</sup>Ye shall not "respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for <sup>12</sup>the judgment is God's; and the cause that is too hard for you, 18 <sup>13</sup>bring *it* unto me, and I will hear it. And I commanded you 19 at that time all the things which ye should do. ¶ And when we departed from Horeb, <sup>14</sup>we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and <sup>15</sup>we 20 came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God 21 doth give unto us. Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; <sup>16</sup>fear not, neither be discouraged. 22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land,

<sup>1</sup> Heb. *given*.

<sup>2</sup> Heb. *gave*.

<sup>4</sup> Heb. *acknowledge faces*.

**9-15.** This appointment of the "captains" (cp. Ex. xviii. 21 seq.) must not be confounded with that of the elders in Num. xi. 16 seq. The former would number 78,000; the latter were seventy only.

A comparison between this passage and that in Exodus makes it obvious that Moses is only touching on certain parts of the whole history, without regard to order of time, but with a special purpose. This important arrangement for the good government of the people took place before they quitted Horeb to march direct to the Promised Land. This fact sets more clearly before us the perverseness and ingratitude of the people, to which the orator next passes; and shows, what he was anxious to impress, that the fault of the 40 years' delay rested only with themselves.

**19.** *that great and terrible wilderness*] Cp. viii. 15. This language is such as men would employ after having passed with toil and

suffering through the worst part of it, the southern half of the Arabah (see Num. xxi. 4 note); and more especially when they had but recently rested from their marches in the plain of Shittim, the largest and richest oasis in the whole district on the Eastern bank near the mouth of the Jordan.

**22, 23.** The plan of sending the spies originated with the people; and, as in itself a reasonable one, it approved itself to Moses; it was submitted to God, sanctioned by Him, and carried out under special Divine direction. The orator's purpose in this chapter is to bring before the people emphatically their own responsibilities and behaviour. It is therefore important to remind them, that the sending of the spies, which led immediately to their murmuring and rebellion, was their own suggestion.

The following verses to the end of the chapter give a condensed account, the fuller one

<sup>5</sup> Gen. 12. 7.  
& *refr.*

<sup>6</sup> Ex. 18. 18.  
Num. 11. 14.

<sup>7</sup> Gen. 15. 5.  
ch. 10. 22.

& 28. 62.  
<sup>8</sup> 2 Sam. 24.

3.  
<sup>9</sup> Gen. 15. 5.  
& 22. 17.

& 26. 4.  
Ex. 32. 13.

<sup>10</sup> 1 Kin. 3.  
8. 9.

<sup>11</sup> See Ex. 18.  
21.

Num. 11. 16.  
17.

<sup>12</sup> Ex. 18. 25.

<sup>13</sup> ch. 16. 18.  
John 7. 24.

<sup>14</sup> Lev. 24. 22.  
Lev. 10. 15.

ch. 16. 19.  
1 Sam. 18. 7.

Prov. 24. 23.  
James 2. 1.

<sup>15</sup> 2 Chr. 19. 6.  
Ex. 18. 22.

26.  
Num. 10.

12.  
ch. 8. 15.

Jer. 2. 6.  
Num. 13.

26.

<sup>16</sup> Josh. 1. 9.

<sup>a</sup> Num. 13.  
<sup>3.</sup>  
<sup>b</sup> Num. 13.  
<sup>22, 23, 24.</sup>  
<sup>c</sup> Num. 13.  
<sup>27.</sup>  
<sup>d</sup> Num. 14.  
<sup>1, 2, 3, 4.</sup>  
<sup>e</sup> Ps. 106. 24.  
<sup>f</sup> ch. 9. 28.  
<sup>f</sup> Num. 13.  
<sup>28, 31-33.</sup>  
<sup>ch. 9. 1, 2.</sup>  
<sup>g</sup> Num. 13.  
<sup>29.</sup>  
<sup>h</sup> Ex. 14. 14.  
<sup>25.</sup>  
<sup>i</sup> Neh. 4. 20.  
<sup>j</sup> Ex. 10. 4.  
<sup>ch. 22. 11.</sup>  
<sup>Isai. 46. 3.</sup>  
<sup>& 63. 9.</sup>  
<sup>Hos. 11. 3.</sup>  
<sup>Acts 13. 18.</sup>  
<sup>k</sup> Ps. 106.  
<sup>24.</sup>  
<sup>l</sup> Jude 5.  
<sup>l</sup> Ex. 13. 21.  
<sup>Ps. 78. 14.</sup>  
<sup>m</sup> Num. 10.  
<sup>33.</sup>  
<sup>Ex. 20. 6.</sup>  
<sup>n</sup> ch. 2. 14.  
<sup>o</sup> Num. 14.  
<sup>22, 23.</sup>  
<sup>Ps. 95. 11.</sup>  
<sup>p</sup> Num. 14.  
<sup>24, 30.</sup>  
<sup>Josh. 14. 9.</sup>  
<sup>q</sup> Num. 14.  
<sup>24.</sup>  
<sup>r</sup> ch. 3. 20.  
<sup>Ps. 106. 32.</sup>  
<sup>s</sup> Num. 14.  
<sup>30.</sup>  
<sup>t</sup> Ex. 24. 13.  
<sup>& 33. 11.</sup>  
<sup>See i Sam.</sup>  
<sup>16. 22.</sup>  
<sup>u</sup> Num. 27.  
<sup>18. 19.</sup>  
<sup>ch. 31. 7, 23.</sup>  
<sup>x</sup> Num. 14.  
<sup>31.</sup>  
<sup>y</sup> Num. 14.  
<sup>32.</sup>  
<sup>z</sup> Isai. 7. 15.  
<sup>Rom. 9. 11.</sup>  
<sup>a</sup> Num. 14.  
<sup>25.</sup>  
<sup>b</sup> Num. 14.  
<sup>40.</sup>  
<sup>c</sup> Num. 14.  
<sup>42.</sup>

and bring us word again by what way we must go up, and into 23 what cities we shall come. And the saying pleased me well: 24 and <sup>a</sup> I took twelve men of you, one of a tribe: and <sup>b</sup> they turned and went up into the mountain, and came unto the valley of 25 Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought <sup>c</sup> it down unto us, and brought us word again, and said, <sup>c</sup> It is a good land which the LORD our 26 God doth give us. ¶ <sup>d</sup> Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: 27 and ye murmured in your tents, and said, Because the LORD <sup>e</sup> hated us, he hath brought us forth out of the land of Egypt, to 28 deliver us into the hand of the Amorites, to destroy us. Whither shall we go up? Our brethren have <sup>f</sup> discouraged our heart, saying, <sup>f</sup> The people <sup>is</sup> greater and taller than we; the cities <sup>are</sup> great and walled up to heaven; and moreover we have seen the 29 sons of the <sup>g</sup> Anakims there. Then I said unto you, Dread not, 30 neither be afraid of them. <sup>h</sup> The LORD your God which goeth before you, he shall fight for you, according to all that he did 31 for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the LORD thy God <sup>i</sup> bare thee, as a man doth bear his son, in all the way that ye went, until ye came 32 into this place. Yet in this thing <sup>k</sup> ye did not believe the LORD 33 your God, <sup>l</sup> who went in the way before you, <sup>m</sup> to search you out a place to pitch your tents <sup>n</sup> in, in fire by night, to shew you by 34 what way ye should go, and in a cloud by day. ¶ And the LORD heard the voice of your words, and was wroth, <sup>o</sup> and sware, saying, <sup>o</sup> Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your 36 fathers, <sup>p</sup> save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because <sup>q</sup> he hath <sup>r</sup> wholly followed the LORD. 37 Also the LORD was angry with me for your sakes, saying, Thou 38 also shalt not go in thither. <sup>s</sup> But Joshua the son of Nun, <sup>t</sup> which standeth before thee, he shall go in thither: <sup>u</sup> encourage 39 him: for he shall cause Israel to inherit it. <sup>v</sup> Moreover your little ones, which <sup>w</sup> ye said should be a prey, and your children, which in that day <sup>x</sup> had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they 40 shall possess it. <sup>y</sup> But <sup>z</sup> as for you, turn you, and take your 41 journey into the wilderness by the way of the Red sea. ¶ Then ye answered and said unto me, <sup>aa</sup> We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill. 42 And the LORD said unto me, Say unto them, <sup>ab</sup> Go not up, neither fight; for I am not among you; lest ye be smitten before your

<sup>1</sup> Heb. *melted*, Josh. 2. 11.

<sup>2</sup> Heb. *fulfilled to go after*.

being in Num. xiii. and xiv., of the occurrences which led to the banishment of the people for forty years into the wilderness.

37. The sentence on Moses was not passed when the people rebelled during their first encampment at Kadesh, but some thirty-seven years later, when they had re-assembled in the same neighbourhood at Meribah (see Num. xx. 13 note). He alludes to it here

as having happened not many months previously, bearing on the facts which were to his purpose in pricking the conscience of the people.

41. *ye were ready to go up into the hill* Rather, perhaps, <sup>“</sup>ye made light of going up;<sup>”</sup> i.e. <sup>“</sup>ye were ready to attempt it as a trifling undertaking.<sup>”</sup> V. 43 shows the issue of this spirit in action; cp. marg. reff.

43 enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and <sup>1</sup>went presumptuously up into the hill. And the Amorites, which dwelt in that mountain, came out against you, and chased you, <sup>2</sup>as bees do, and destroyed you in Seir, *even* unto Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you. <sup>3</sup>So ye abode in Kadesh many days, according unto the days that ye abode *there*.

**CHAP. 2.** THEN we turned, and took our journey into the wilderness by the way of the Red sea, <sup>4</sup>as the LORD spake unto me: and we compassed mount Seir many days. And the LORD spake unto me, saying, Ye have compassed this mountain <sup>5</sup>long enough: turn you northward. And command thou the people, saying, <sup>6</sup>Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: meddle not with them; for I will not give you of their land, <sup>7</sup>no, not so much as a foot breadth; <sup>8</sup>because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: 'these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing. <sup>9</sup>¶ And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, <sup>10</sup>Distress not the Moabites, neither contend with them in battle: for I will no give thee of their land for a possession; because I have given <sup>11</sup>Ar unto the children of Lot for a possession. <sup>12</sup>The Emims dwelt therein in times past, a people great, and many, 11 and tall, as the Anakims; which also were accounted giants, 12 as the Anakims; but the Moabites call them Emims. <sup>13</sup>The

<sup>1</sup> Heb. ye were presumptuous, and went up.

<sup>2</sup> Heb. even to the treading of the sole of the foot.

<sup>3</sup> Or, Use no hostility against Moab.

**44. the Amorites]** In Num. xiv. 45, it is "the Amalekites and the Canaanites" who are said to have discomfited them. The Amorites, as the most powerful nation of Canaan, lend their name here, as in other passages (*e.g.* v. 7) to the Canaanitish tribes generally.

**II. 1-3.** V. 1 seems to refer in general terms to the long years of wandering, the details of which were not to Moses' present purpose. The command of vv. 2 and 3 relates to their journey from Kadesh to Mount Hor (Num. xx. 22; xxxiii. 37), and directs their march round the south extremity of Mount Seir, so as to "compass the land of Edom" (Judg. xi. 18; Num. xxi. 4), and so northwards towards the Arnon, *i.e.*, "by the way of the wilderness of Moab" (v. 8). This circuitous path was followed because of the refusal of the Edomites to allow the people to pass through their territory.

<sup>4</sup> Cp. marg. ref. Though the Edomites

resisted the passage through the midst of their land, they did not, and probably could not, oppose the "passing through the coast" or along their eastern frontier.

**5. I have given mount Seir to Esau]** Though the descendants of Esau were conquered by David (2 Sam. viii. 14), yet they were not dispossessed of their land, and in the reign of Jehoshaphat they regained their independence (2 Kings viii. 20-22).

**8. Elath (Akaba)** is at the northern extremity of the eastern arm of the Red Sea, and gives to that arm the name of the Elanitic Gulf. The name means "trees;" and is still justified by the grove of palm-trees at Akaba.

**9. The Moabites and the Ammonites** (v. 19) being descended from Lot, the nephew of Abraham (Gen. xix. 30-38), were, like the Edomites, kinsmen of the Israelites.

**10-12.** For the Emims, Horims, and Anakims, see marg. ref. These verses are either parenthetical or the insertion of a later hand.

<sup>4</sup> Num. 14.  
<sup>44, 45.</sup>

<sup>5</sup> Ps. 118. 12.

<sup>25.</sup>  
<sup>26. & 20, 1, 22.</sup>  
<sup>Judg. 11. 17.</sup>

<sup>6</sup> Num. 14.  
<sup>25.</sup>

<sup>ch. 1. 40.</sup>  
<sup>8 See ver. 7,</sup>  
<sup>14.</sup>  
<sup>c Num. 20.</sup>  
<sup>14-20.</sup>

<sup>d Gen. 36. 8.</sup>  
<sup>Josh. 21. 4.</sup>

<sup>e ch. 8. 2, 3,</sup>  
<sup>4.</sup>

<sup>f Judg. 11.</sup>  
<sup>18.</sup>

<sup>g 1 Kin. 9.</sup>  
<sup>26.</sup>

<sup>h Num. 21.</sup>  
<sup>28.</sup>

<sup>i Gen. 19.</sup>  
<sup>36, 37.</sup>

<sup>k Gen. 14. 5.</sup>  
<sup>l Num. 13.</sup>

<sup>22, 33.</sup>  
<sup>ch. 9. 2.</sup>

<sup>m Gen. 14. 6.</sup>  
<sup>36, 20.</sup>

<sup>ver. 22.</sup>

Horims also dwelt in Seir beforetime; but the children of Esau <sup>1</sup>succeeded them, when they had destroyed them from before them, and dwelt in their <sup>2</sup>stead; as Israel did unto the land of 13 his possession, which the LORD gave unto them. Now rise up, *said I*, and get you over <sup>3</sup>the brook Zered. And we went over 14 the brook Zered. And the space in which we came <sup>4</sup>from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; <sup>5</sup>until all the generation of the men of war were wasted out from among the host, <sup>6</sup>as the LORD sware 15 unto them. For indeed the <sup>7</sup>hand of the LORD was against them, to destroy them from among the host, until they were consumed. 16 ¶ So it came to pass, when all the men of war were consumed 17 and dead from among the people, that the LORD spake unto me, 18 saying, Thou art to pass over through Ar, the coast of Moab, 19 this day: and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto <sup>8</sup>the children of Lot *for* a 20 possession. (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them <sup>9</sup>Zam- 21 zummims; <sup>10</sup>a people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they suc- 22 ceded them, and dwelt in their stead: as he did to the children of Esau, <sup>11</sup>which dwelt in Seir, when he destroyed <sup>12</sup>the Horims from before them; and they succeeded them, and dwelt in their 23 stead even unto this day: and <sup>13</sup>the Avims which dwelt in Hazerim, even unto <sup>14</sup>Azzah, <sup>15</sup>the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.) 24 Rise ye up, take your journey, and <sup>16</sup>pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: <sup>17</sup>begin to possess it, and contend with 25 him in battle. <sup>18</sup>This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be 26 in anguish because of thee. ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon <sup>19</sup>with words 27 of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to 28 the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: <sup>20</sup>only I will 29 pass through on my feet; (<sup>21</sup>as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God 17, 18.

<sup>1</sup> Heb. *inherited them.*

<sup>2</sup> Or, *valley.* Num. 13. 23.

<sup>4</sup> Heb. *begin, possess.*

13. The words, "said I," are not in the Hebrew. The words "rise up, and get you over the brook Zered" (Num. xxi. 12 note) connect themselves with *vv.* 9, and form the conclusion of what God said to Moses.

20-23. These verses, like *vv.* 10-12, are in all likelihood an addition made by a later reviser.

20. *Zamzummims*] A giant race usually identified with the *Zuzims* of Gen. xiv. 5.

23. *the Avims which dwelt in Hazerim, even unto Azzah.* Read *Gaza*, of which Azzah is the Hebrew form. "Hazerim"

is not strictly a proper name, but means "villages," or "enclosures," probably such as are still common in the East. The Avims are no doubt identical with the Avites of Josh. xiii. 3, and were doubtless a scattered remnant of a people conquered by the Caphtorim (Gen. x. 14 note) and living in their "enclosures" in the neighbourhood of Gerar. The word, which means "ruins," seems itself expressive of their fallen state.

26. *Kedemoth*] Lit. "Easternmost parts;" the name of a town afterwards assigned to

30 giveth us. "But Sihon king of Heshbon would not let us pass by him: for <sup>1</sup>the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as 31 appeareth this day. And the LORD said unto me, Behold, I have begun to "give Sihon and his land before thee: begin to 32 possess, that thou mayest inherit his land. "Then Sihon came 33 out against us, he and all his people, to fight at Jahaz. And <sup>2</sup>the LORD our God delivered him before us; and <sup>3</sup>we smote him, 34 and his sons, and all his people. And we took all his cities at that time, and <sup>4</sup>utterly destroyed <sup>1</sup>the men, and the women, and 35 the little ones, of every city, we left none to remain: only the cattle we took for a prey unto ourselves, and the spoil of the 36 cities which we took. "From Aroer, which <sup>5</sup>is by the brink of the river of Arnon, and <sup>6</sup>from the city that <sup>7</sup>is by the river, even unto Gilead, there was not one city too strong for us: <sup>8</sup>the LORD our 37 God delivered all unto us: only unto the land of the children of Ammon thou camest not, <sup>9</sup>nor unto any place of the river 'Jabbok, nor unto the cities in the mountains, nor unto "whatsoever the LORD our God forbade us.

**CHAP. 3. THEN** we turned, and went up the way to Bashan: and "Og the king of Bashan came out against us, he and all his 2 people, to battle <sup>10</sup>at Edrei. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto 3 Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: <sup>11</sup>and we smote him until none was 4 left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, <sup>12</sup>all the region of Argob, the kingdom of Og in Bashan. 5 All these cities <sup>13</sup>were fenced with high walls, gates, and bars;

<sup>1</sup> Num. 21. 23. <sup>2</sup> Josh. 11. 20. <sup>3</sup> Ex. 4. 21. <sup>4</sup> ch. 1. 8. <sup>5</sup> Num. 21. 23. <sup>6</sup> ch. 7. 2. & 20. 16. <sup>7</sup> Num. 21. 24. <sup>8</sup> ch. 29. 7. <sup>9</sup> Lev. 27. 28. ch. 7. 2, 20. <sup>10</sup> ch. 3. 12. & 4. 48. <sup>11</sup> Josh. 13. 9. <sup>12</sup> Ps. 44. 3.

<sup>13</sup> Gen. 32. 22. <sup>14</sup> Num. 21. 24. ch. 3. 16. <sup>15</sup> ver. 5, 9, 19. <sup>16</sup> Num. 21. 33. &c. ch. 20. 7. <sup>17</sup> ch. 1. 4. <sup>18</sup> Num. 21. 34. <sup>19</sup> Num. 21. 35.

<sup>1</sup> Kin. 4. 13.

<sup>1</sup> Heb. *every city of men, and women, and little ones.*

the Reubenites, and given out of that tribe to the Levites. Cp. Josh. xiii. 18; 1 Chr. vi. 79.

34. *utterly destroyed the men, and the women, and the little ones, of every city]* Render, laid under ban (cp. Lev. xxvii. 28 note) every inhabited city, both women and children: these last words being added by way of fuller explanation.

35. *Aroer, which is by the brink of the river of Arnon]* Aroer stood on the north bank of the river, and was assigned (Josh. xiii. 9, 16) to the tribe of Reuben, of which it formed the most southerly city. The valley of the Arnon is here deep, and the descent to it abrupt. In Roman times it was spanned by a viaduct the ruins of which still remain, and which was probably built on the lines of the original structure of Mesha (2 Kings iii. 5). Aroer here must not be confounded with "Aroer, which is before Rabbah" (Josh. xiii. 25). This latter place was "built," i.e. rebuilt, by the Gadites (Num. xxxii. 34); it belonged to that tribe, and was consequently far to the north of the Arnon. A third Aroer in the tribe of Judah is mentioned in 1 Sam. xxx. 28.

"The city that is by the river," literally,

"in the midst of the river" (cp. Josh. xiii. 9, 16) is Ar Moab (cp. Num. xxi. 15 note).

**III. 4. threescore cities]** Probably the cities of Jair in Bashan described in v. 14 as Bashan-havoth-jair.

*all the region of Argob]* The Hebrew word here rendered "region" means literally "rope" or "cable"; and though undoubtedly used elsewhere in a general topographical sense for portion or district (e.g. Josh. xvii. 5), has a special propriety in reference to Argob (mod. Lejah). The name Argob means "stone-heap," and is paraphrased by the Targums, Trachonitis (Luke iii. 1), or "the rough country;" titles designating the more striking features of the district. Its borders are compared to a rugged shore-line; hence its description in the text as "the girdle of the stony country," would seem peculiarly appropriate. [Others identify Argob with the east quarter of the Hauran.]

5. *gates, and bars]* Lit. "Double gates and a bar." The stone doors of Bashan, their height pointing to a race of great stature, and the numerous cities (deserted) exist to illustrate the statements of these verses.

<sup>1</sup> ch. 2. 24.  
Ps. 135. 10.  
& 136. 19. 20.  
<sup>2</sup> ch. 4. 43.  
Ps. 20. 6.  
<sup>3</sup> 1 Chr. 5.  
23.  
<sup>4</sup> ch. 4. 40.  
<sup>5</sup> Josh. 13.  
11.  
<sup>6</sup> Amos 2. 9.  
<sup>7</sup> Gen. 14. 5.  
<sup>8</sup> 2 Sam. 12.  
26.  
Jer. 40. 2.  
Ez. 21. 20.  
<sup>9</sup> ch. 2. 36.  
Josh. 12. 2.  
<sup>10</sup> Num. 32.  
33.  
Josh. 12. 6.  
<sup>11</sup> Josh. 13.  
29.  
<sup>12</sup> 1 Chr. 2.  
22.  
<sup>13</sup> Josh. 13.  
13.  
<sup>14</sup> 2 Sam. 3. 3.  
& 10. 6.  
<sup>15</sup> Num. 32.  
41.  
<sup>16</sup> Num. 32.  
39.  
<sup>17</sup> 2 Sam. 24.  
5.

6 beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying 7 the men, women, and children, of every city. But all the cattle, 8 and the spoil of the cities, we took for a prey to ourselves. And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of 9 Arnon unto mount Hermon; (which <sup>1</sup>Hermon the Sidonians 10 call Sirion; and the Amorites call it <sup>2</sup>Sheinir;) 'all the cities of the plain, and all Gilead, and <sup>3</sup>all Bashan, unto Salchah and 11 Edrei, cities of the kingdom of Og in Bashan. 'For only Og king of Bashan remained of the remnant of <sup>4</sup>giants; behold, his bedstead was a bedstead of iron; is it not in <sup>5</sup>Rabbath of the children of Ammon? Nine cubits was the length thereof, and 12 four cubits the breadth of it, after the cubit of a man. ¶ And this land, which we possessed at that time, <sup>6</sup>from Aroer, which is by the river Arnon, and half mount Gilead, and <sup>7</sup>the cities 13 thereof, gave I unto the Reubenites and to the Gadites. 'And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, 14 with all Bashan, which was called the land of giants. 'Jair the son of Manasseh took all the country of Argob <sup>8</sup>unto the coasts of Geshuri and Maachathi; and <sup>9</sup>called them after his own name, Bashan-havoth-jair, unto this day. 'And I gave 15 16 Gilead unto Machir. And unto the Reubenites <sup>10</sup>and unto the Gadites I gave from Gilead even unto the river Arnon half the

9. Hermon, the southern and culminating point of the range of Lebanon, was also the religious centre of primæval Syria. Its Baal sanctuaries not only existed but gave it a name before the Exodus. Hence the careful specification of the various names by which the mountain was known. The Sidonian name of it might easily have become known to Moses through the constant traffic which had gone on from the most ancient times between Sidon and Egypt.

10. *Salchah*] Cp. Josh. xii. 5; 1 Chr. v. 11, where it is named as belonging to the tribe of Gad. It lies seven hours' journey to the south-east of Bostra or Bozrah of Moab. As the eastern border city of the kingdom of Bashan it was no doubt strongly fortified.

*Edrei*] Cp. Num. xxi. 33 note.

11. *giants*] Or Rephaim: see marg. ref. note.

*bedstead of iron*] The "iron" was probably the black basalt of the country, which not only contains a large proportion, about 20 per cent., of iron, but was actually called iron, and is still so regarded by the Arabians. Iron was indeed both known and used, principally for tools (see e.g. xix. 5 and cp. Gen. iv. 22 note), at the date in question by the Semitic people of Palestine and the adjoining countries; but bronze was the ordinary metal of which weapons, articles of furniture, &c., were made.

The word translated "bedstead" is derived from a root signifying "to unite" or "bind together," and so "to arch" or "cover with a vault." The word may then

certainly mean "bier," and perhaps does so in this passage. Modern travellers have discovered in the territories of Og sarcophagi as well as many other articles made of the black basalt of the country.

*is it not in Rabbath of the children of Ammon* [1] Probably after the defeat and death of Og at Edrei the remnant of his army fled into the territory of the friendly Ammonites, and carried with them the corpse of the giant king.

*after the cubit of a man*] i.e. after the usual and ordinary cubit, counted as men are wont to count. Taking 18 inches to the cubit, the bedstead or sarcophagus would thus be from thirteen to fourteen feet long.

14. These Geshurites held territory adjoining, if not included within, Bashan. They are not to be confounded with those mentioned in Josh. xiii. 2, who were neighbours of the Philistines (1 Sam. xvii. 8).

The exact position of Maachah like that of Geshur cannot be ascertained; but it was no doubt amongst the fastnesses which lay between Bashan and the kingdom of Damascus, and on the skirts of Mount Hermon.

*unto this day*] This expression, like our "until now," does not, as used in the Bible, necessarily imply that the time spoken of as elapsed is long. It may here denote the duration to the time then present of that which had been already some months accomplished.

16. The sense is that the Reubenites and Gadites were to possess the district from the Jabbok on the north to the Arnon on the south, including the middle part of the

valley, and the border even unto the river Jabbok, <sup>z</sup>which is the border of the children of Ammon ; the plain also, and Jordan, and the coast thereof, from <sup>x</sup>Chinnereth even unto the sea of the plain, <sup>a</sup>even the salt sea, <sup>b</sup>under Ashdoto-pisgah eastward.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: <sup>b</sup>ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you; until the LORD have given rest unto your brethren, as well as unto you, and until they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possession, which I have given you. ¶ And <sup>d</sup>I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest. Ye shall not fear them: for <sup>c</sup>the LORD your God he shall fight for you.

23, 24 ¶ And <sup>d</sup>I besought the LORD at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for <sup>b</sup>what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see <sup>b</sup>the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. <sup>b</sup>Get thee up into the top of <sup>3</sup>Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan. But <sup>c</sup>charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in <sup>x</sup>the valley over against Beth-peor.

**CHAP. 4.** NOW therefore hearken, O Israel, unto <sup>a</sup>the statutes and unto the judgments, which I teach you, for to do <sup>b</sup>them, that ye may live, and go in and possess the land which the LORD God of

<sup>1</sup> Or, under the springs of Pisgah, or, the hill.

<sup>2</sup> Heb. sons of power.

<sup>3</sup> Or, The hill.

<sup>x</sup> Num. 21. 24.  
<sup>y</sup> Josh. 12. 2.  
<sup>z</sup> Num. 31. 11.  
<sup>1</sup> Num. 34. 11.  
<sup>ch. 4. 49.</sup>  
<sup>a</sup> Gen. 14. 3.  
<sup>b</sup> Num. 32.  
20, &c.

<sup>c</sup> Josh. 22. 4.  
<sup>d</sup> Num. 27. 18.

<sup>e</sup> Ex. 14. 14.  
ch. 1. 30.  
& 20. 4.  
<sup>f</sup> See 2 Cor. 12, 8, 9.  
<sup>g</sup> ch. 11. 2.  
<sup>h</sup> Ex. 15. 11.  
2 Sam. 7. 22.  
Ps. 71. 19.  
<sup>i</sup> Ex. 3. 8.  
ch. 4. 22.  
<sup>k</sup> Num. 20.  
12. & 27. 11.  
ch. 1. 37.  
& 31. 2.  
Ps. 106. 32.  
<sup>l</sup> Num. 27. 12.  
<sup>m</sup> Num. 27. 18, 23.  
ch. 1. 38.  
& 31. 3, 7.  
<sup>n</sup> ch. 4. 46.  
& 31. 6.  
<sup>o</sup> Lev. 10.  
37. & 20. 3.  
ch. 5. 1.  
& 8. 1.  
Ez. 20. 11.  
Rom. 10. 5.

valley of the Arnon, and the territory (<sup>"coast"</sup> or <sup>"border"</sup>) thereto pertaining. 25. *that goodly mountain*, i.e. that mountainous district. The flat districts of the East are generally scorched, destitute of water, and therefore sterile: the hilly ones, on the contrary, are of more tempered climate, and fertilised by the streams from the high grounds. Cp. xi. 11.

The whole of this prayer of Moses is very characteristic. The longing to witness further manifestations of God's goodness and glory, and the reluctance to leave unfinished an undertaking which he had been permitted to commence, are striking traits in his character: cp. Ex. xxxii. 32 seq., xxxiii. 12, 18 seq.; Num. xiv. 12 seq.

26. *the LORD was wroth with me for your sakes* Here, as in i. 37 and iv. 21, the sin of the people is stated to be the ground on which Moses' prayer is denied. In xxxii.

51, and in Num. xxvii. 14 the transgression of Moses and Aaron themselves is assigned as the cause of their punishment. The reason why one side of the transaction is put forward in this place, and the other elsewhere, is evident. Here Moses is addressing the people, and mentions the punishment of their leaders as a most impressive warning to them, whose principal fault it was. In ch. xxxii. and Num. xxvii., God is addressing Moses, and visits on him, as is fitting, not the sin of the people but his own.

29. Beth-peor, i.e. the house of Peor, no doubt derived its name from a temple of the Moabite god Peor which was there situated. It was no doubt near to Mount Peor (Num. xxiii. 28), and also to the valley of the Jordan, perhaps in the Wady Heshban.

IV. The general entreaty contained in this chapter is pointed by special mention

<sup>b</sup> ch. 12. 32.  
 Josh. 1. 7.  
 Prov. 30. 6.  
 Eccles. 12.  
 13.  
 Rev. 22. 18.  
<sup>c</sup> Num. 25.  
 4. &c.  
 Josh. 22. 17.  
 Ps. 106. 28.  
<sup>d</sup> Job 28.  
 25.  
 Ps. 10. 7.  
 & 11. 10.  
 Prov. 1. 7.  
<sup>e</sup> 2 Sam. 7.  
 23.  
<sup>f</sup> Ps. 46. 1.  
 & 145. 18.  
 & 148. 14.  
 Isai. 55. 6.  
<sup>g</sup> Prov. 4.  
 23.  
<sup>h</sup> Prov. 3. 1,  
 3. & 4. 21.  
<sup>i</sup> Gen. 18. 10.  
 ch. 6. 7.  
 & 11. 19.  
 Ps. 78. 5.  
 Eph. 6. 4.  
<sup>k</sup> Ex. 19. 9,  
 16. & 20. 18.  
 Heb. 12. 18,  
 19.  
<sup>l</sup> Ex. 19. 18.  
 ch. 5. 23.  
<sup>m</sup> ch. 5. 4.  
<sup>n</sup> ver. 33.  
 36.  
<sup>o</sup> Ex. 20. 22.  
 1 Kin. 10.  
 12.  
<sup>p</sup> ch. 9. 9.  
<sup>q</sup> Ex. 34. 28.  
<sup>r</sup> Ex. 24. 12.  
 & 31. 18.  
<sup>s</sup> Ex. 21. 1.  
<sup>t</sup> ch. 22.  
<sup>u</sup> ch. 23.  
<sup>v</sup> Josh. 23.  
 11.  
<sup>w</sup> Isai. 40.  
 18.  
<sup>x</sup> Ex. 32. 7.  
<sup>y</sup> Ex. 20. 4.  
 ver. 23.  
 ch. 5. 8.  
<sup>z</sup> Rom. 1.  
 23.

2 your fathers giveth you. <sup>b</sup> Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of <sup>c</sup>Baal-peor: for all the men that followed Baal-peor, 4 the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God are alive every one 5 of you this day. ¶ Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should 6 do so in the land whither ye go to possess it. Keep therefore and do them; for this is <sup>d</sup>your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding 7 people. For <sup>e</sup>what nation is there so great, who hath <sup>f</sup>God so nigh unto them, as the LORD our God is in all things that we call upon 8 him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you 9 this day? Only take heed to thyself, and <sup>g</sup>keep thy soul diligently, <sup>h</sup>lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but 10 teach them thy sons, and thy sons' sons; <sup>i</sup>specially <sup>k</sup>the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may 11 teach their children. And ye came near and stood under the mountain; and the <sup>l</sup>mountain burned with fire unto the <sup>l</sup>midst 12 of heaven, with darkness, clouds, and thick darkness. <sup>m</sup>And the LORD spake unto you out of the midst of the fire: <sup>n</sup>ye heard the voice of the words, but saw no similitude; <sup>o</sup>only <sup>p</sup>ye heard a 13 voice. <sup>q</sup>And he declared unto you his covenant, which he commanded you to perform, even <sup>q</sup>ten commandments; and <sup>r</sup>he 14 wrote them upon two tables of stone. And <sup>s</sup>the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess 15 it. ¶ Take ye therefore good heed unto yourselves; for ye saw no manner of <sup>u</sup>similitude on the day that the LORD spake unto 16 you in Horeb out of the midst of the fire: lest ye <sup>v</sup>corrupt yourselves, and <sup>w</sup>make you a graven image, the similitude of any 17 figure, <sup>x</sup>the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth

<sup>1</sup> Heb. heart.

<sup>2</sup> Heb. save a voice.

and enforcement of the fundamental principles of the whole Covenant (vv. 9-40), the spiritual nature of the Deity, His exclusive right to their allegiance, His abhorrence of idolatry in every form, His choice of them for His elect people. Cp. further Moses' third and last address, ch. xxvii.-xxx.

9-11. A full stop should end v. 9; and v. 10 begin. At the time that thou stoodest, &c. (11) then ye came near, &c. Moses, exhorting to heedful observance of the Law, strives to renew the impressions of that tremendous scene which attended its promulgation at Sinai.

12 seq. Hero-worship exhibited itself in the practice of setting up images of human

form as household gods (Penates, cp. Gen. xxxi. 19, xxxv. 2), or as local and civic divinities: a practice forbidden by v. 16. Nature-worship in its baser shapes is seen in the Egyptian idolatry of animals and animal figures, and is condemned in vv. 17, 18: whilst its less ignoble flight, the worship of the sun, moon, and stars, is forbidden in v. 19. The great legislator may be regarded as taking in the passage before us a complete and comprehensive survey of the various forms of idolatrous and corrupt worship practised by the surrounding Oriental nations, and as particularly and successively forbidding them every one.

18 in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth :  
 19 and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under 20 the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto 21 him a people of inheritance, as ye are this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance: but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. 23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD 24 thy God hath forbidden thee. For the LORD thy God is 25 a consuming fire, even a jealous God. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to 26 anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not 27 long your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall 28 lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, 29 nor smell. ¶ But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart 30 and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his 31 voice; (for the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of 32 thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing 33 as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the 34 fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great

1 Or, imparted.

2 Heb. have found thee, Ex. 18. 8. ch. 31. 17.

19. divided] i.e. "whose light God has distributed to the nations for their use and benefit, and which therefore being creatures ministering to man's convenience must not be worshipped as man's lords."

25-28. Cp. with these verses Lev. xxvi. 33-40, and ch. xxviii. 64 seq.

29-40. Unwilling, as it might seem, to

close his discourse with words of terror, Moses makes a last appeal to them in these verses in a different strain.

34. temptations] Cp. vii. 18, 19, and xxix. 2, 3; not, i.e. the tribulations and persecutions undergone by the Israelites, but the plagues miraculously inflicted on the Egyptians.

terrors, according to all that the **LORD** your God did for you in 35 Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the **LORD** he *is* God; *there is* none else 36 beside him. *\*Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou hearest his words out of the midst of the fire.* 37 And because *he* loved thy fathers, therefore he chose their seed after them, and *\*brought* thee out in his sight with his mighty 38 power out of Egypt; *\*to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee 39 their land for an inheritance, as it is this day.* Know therefore this day, and consider *it* in thine heart, that *the* **LORD** *he is* God in heaven above, and upon the earth beneath: *there is* none 40 else. *\*Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, *that* it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the **LORD** thy God giveth 41 thee, for ever.* ¶ Then Moses *severed* three cities on this side 42 Jordan toward the sunrising; *\*that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might 43 live: namely, 'Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and 44 Golan in Bashan, of the Manassites.* ¶ And this *is* the law 45 which Moses set before the children of Israel: these *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of 46 Egypt, on this side Jordan, *\*in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel *\*smote*, after 47 they were come forth out of Egypt: and they possessed his land, and the land *of* Og king of Bashan, two kings of the Amorites,*

*37. he chose their seed after them]* Lit. *"his seed after him."* Speaking of the love of God to their fathers in general, Moses has more especially in mind that one of them who was called *"the Friend of God"* (James ii. 23).

*brought thee out in his sight]* Lit. *"by His face: i.e. by the might of His personal Presence."* Cp. Ex. xxxiii. 14, where God promises *"My Presence (lit. 'My face') shall go with thee."*

**41-43.** These verses are inserted between two distinct and complete discourses for the reason to which they themselves call attention (*"Then Moses severed three cities," &c.*); i.e. the fact narrated took place historically after Moses spoke the one discourse and before he delivered the other. In thus severing the three cities of refuge Moses carried out a previous command of God (see marg. *ref.*); and so followed up his exhortations to obedience by setting a punctual example of it, as far as opportunity was given him.

*43. in the plain country]* Lit. *"in the land of the Mishor."* The word means a level tract of land; but when used (iii. 10; Josh. xiii. 9, &c.) with the article, seems to be the proper name for the smooth downs

of Moab, which reach from the Jordan eastward of Jericho far into the desert of Arabia, and which form a striking contrast alike to the rugged country west of the river, and to the higher and remarkable districts belonging to Bashan northwards.

Bezer is, with little certainty, identified with Bostra, or (1 Macc. v. 36) Bosor. Golan gave the name of Gaulonitis to a district of some extent east of the sea of Galilee and north of the Hieromax; but the exact site of the city is uncertain.

**44-49.** These verses would be more properly assigned to the next chapter. They are intended to serve as the announcement and introduction of the address now to be commenced. *V. 44* gives a kind of general title to the whole of the weighty address, including in fact the central part and substance of the book, which now follows in twenty-two chapters, divided into two groups: (a) ch. v.-xi., (b) ch. xii.-xxvi. The address was delivered when they had already received the first fruits of those promises (*v. 46*), the full fruition of which was to be consequent on their fulfilment of that Covenant now again about to be rehearsed to them in its leading features.

48 which *were* on this side Jordan toward the sunrising; <sup>a</sup>from Aroer, which *is* by the bank of the river Arnon, even unto 49 mount Sion, which *is* "Hormon, and all the plain on this side Jordan eastward, even unto the sea of the plain, under the <sup>b</sup>springs of Pisgah.

<sup>a</sup> ch. 2. 36.<sup>b</sup> & 3. 12.

**CHAP. 5.** AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and <sup>1</sup>keep, and do them.

2, 3 <sup>a</sup>The LORD our God made a covenant with us in Horeb. The LORD <sup>b</sup>made not this covenant with our fathers, but with us, 4 even us, who *are* all of us here alive this day. <sup>c</sup>The LORD talked with you face to face in the mount out of the midst of the fire, 5 (<sup>d</sup>I stood between the LORD and you at that time, to shew you the word of the LORD: for <sup>e</sup>ye were afraid by reason of the fire, and went not up into the mount;) saying,

6 <sup>f</sup>I am the LORD thy God, which brought thee out of the land 7 of Egypt, from the house of <sup>g</sup>bondage. <sup>h</sup>Thou shalt have none other gods before me.

8 <sup>i</sup>Thou shalt not make thee *any* graven image, or any likeness of *any* thing that *is* in heaven above, or that *is* in the earth 9 beneath, or that *is* in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, <sup>j</sup>visiting the iniquity of the fathers upon the children unto the third and fourth *generation* 10 of them that hate me, <sup>k</sup>and shewing mercy unto thousands of them that love me and keep my commandments.

11 <sup>l</sup>Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 <sup>m</sup>Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. <sup>n</sup>Six days thou shalt labour, and do all 14 thy work: but the seventh day *is* the <sup>o</sup>sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maid-servant may rest as well as thou. <sup>p</sup>And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence <sup>q</sup>through a mighty hand and by a

<sup>a</sup> ch. 3. 9.<sup>b</sup> Ps. 133. 3.<sup>c</sup> ch. 3. 17.<sup>a</sup> Ex. 19. 5.<sup>b</sup> ch. 4. 23.<sup>c</sup> See Matt. 13. 17.<sup>d</sup> Heb. 8. 0.<sup>e</sup> Ex. 19. 9.<sup>f</sup> ch. 34. 10.<sup>g</sup> Ex. 20. 21.<sup>h</sup> Gal. 3. 19.<sup>i</sup> Ex. 19. 16.<sup>j</sup> Ex. 20. 2.<sup>k</sup> &c.<sup>l</sup> Lev. 26. 1.<sup>m</sup> ch. 6. 4.<sup>n</sup> Ps. 81. 10.<sup>o</sup> Ex. 20. 3.<sup>p</sup> Ex. 20. 4.<sup>q</sup> Ex. 34. 7.<sup>a</sup> Jer. 32. 18.<sup>b</sup> Dan. 9. 4.<sup>c</sup> Ex. 20. 7.<sup>d</sup> Lev. 19. 12.<sup>e</sup> Matt. 5. 33.<sup>f</sup> Ex. 20. 8.<sup>g</sup> Ex. 23. 12.<sup>h</sup> & 35. 2.<sup>i</sup> Ez. 20. 12.<sup>j</sup> Gen. 2. 2.<sup>k</sup> Ex. 16. 22.<sup>l</sup> Heb. 4. 4.<sup>m</sup> Ex. 20. 8.<sup>n</sup> Ex. 23. 12.<sup>o</sup> & 35. 2.<sup>p</sup> Gen. 2. 2.<sup>q</sup> Ex. 16. 22.<sup>r</sup> Heb. 4. 4.<sup>s</sup> ch. 15. 15.<sup>t</sup> & 16. 12.<sup>u</sup> & 24. 18. 22.<sup>v</sup> ch. 4. 34.<sup>1</sup> Heb. *keep to do them.*<sup>2</sup> Heb. *servants.*

48, Sion (see marg. ref. and note) must not be confounded with Zion (cp. Ps. xlvi. 2).

V. 3. The "fathers" are, as in iv. 37, the patriarchs, Abraham, Isaac, and Jacob. With them God did indeed make a Covenant, but not the particular Covenant now in question. The responsibilities of this later Covenant, made at Sinai by the nation as a nation, attached in their day and generation to those whom Moses was addressing.

6-21. Cp. Ex. xx. and notes.

Moses here adopts the Ten Words as a ground from which he may proceed to reprove, warn, and exhort; and repeats them, with a certain measure of freedom and adaptation. Our Lord (Mark x. 19) and St. Paul (Eph. vi. 2, 3) deal similarly with the same subject. Speaker and hearers re-

cognised, however, a statutory and authoritative form of the laws in question, which, because it was familiar to both parties, needed not to be reproduced with verbal fidelity.

12-15. The exhortation to observe the Sabbath and allow time of rest to servants (cp. Ex. xxiii. 12) is pointed by reminding the people that they too were formerly servants themselves. The bondage in Egypt and the deliverance from it are not assigned as grounds for the institution of the Sabbath, which is of far older date (see Gen. ii. 3), but rather as suggesting motives for the religious observance of that institution. The Exodus was an entrance into rest from the toils of the house of bondage, and is thought actually to have occurred on the Sabbath-day or "rest"-day.

stretched out arm: therefore the **LORD** thy God commanded thee to keep the sabbath day.

<sup>r</sup> Ex. 20. 12. 16. "Honour thy father and thy mother, as the **LORD** thy God hath commanded thee; <sup>s</sup>that thy days may be prolonged, and that it may go well with thee, in the land which the **LORD** thy God giveth thee.

<sup>t</sup> Ex. 20. 13. 17. "Thou shalt not kill.

Lev. 19. 3. 18. "Neither shalt thou commit adultery.

ch. 27. 10. 19. "Neither shalt thou steal.

Eph. 6. 2. 3. 20. "Neither shalt thou bear false witness against thy neighbour.

Col. 3. 20. 21. "Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maid-servant, his ox, or his ass, or any *thing* that is thy neighbour's.

ch. 4. 40. Luke 18. 20. 22 ¶ These words the **LORD** spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And <sup>u</sup>he wrote them in two tables of stone, and delivered them unto me.

Matt. 5. 21. 23 <sup>v</sup>And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your

Ex. 20. 14. 24 elders; and ye said, Behold, the **LORD** our God hath shewed us his glory and his greatness, and <sup>w</sup>we have heard his voice out of the midst of the fire: we have seen this day that God doth talk

Ex. 20. 15. 25 with man, and he <sup>x</sup>liveth. Now therefore why should we die? For this great fire will consume us: <sup>y</sup>if we <sup>z</sup>hear the voice of the

Rom. 7. 7. 26 **LORD** our God any more, then we shall die. <sup>z</sup>For who *is there* of all flesh, that hath heard the voice of the living God speaking

& 13. 9. 27 out of the midst of the fire, as we *have*, and lived? Go thou

a Ex. 24. 12. 28 near, and hear all that the **LORD** our God shall say: and <sup>z</sup>speak thou unto us all that the **LORD** our God shall speak unto thee;

& 31. 18. 29 and we will hear *it*, and do *it*. ¶ And the **LORD** heard the voice

ch. 4. 13. of your words, when ye spake unto me; and the **LORD** said unto

Ex. 20. 18. me, I have heard the voice of the words of this people, which

Heb. 12. 19. they have spoken unto thee: they <sup>z</sup>have well said all that they

<sup>h</sup> ch. 18. 17. 29 have spoken. <sup>z</sup>O that there were such an heart in them, that

<sup>i</sup> ch. 32. 20. they would fear me, and <sup>k</sup>keep all my commandments always,

Ps. 81. 12. Matt. 23. 37. Luke 19. 42.

<sup>j</sup> ch. 4. 33. <sup>l</sup> Heb. *add to hear.*

16. The blessing of general well-being here annexed to the keeping of the Fifth Commandment, is no real addition to the promise, but only an amplification of its expression.

21. The "field" is added to the list of objects specifically forbidden in the parallel passage (Ex. xx. 17). The addition seems very natural in one who was speaking with the partition of Canaan amongst his hearers directly in view.

22. *he added no more* i.e. He spoke no more with the great voice directly to the people, but addressed all other communications to them through Moses. This unique and sublime phenomenon, followed up by the inscription of the Ten Words on the Two Tables by the finger of God, marks not only the holiness of God's Law in general, but the special eminence and per-

manent obligation of the Ten Words themselves as compared with the rest of the Mosaic enactments. The giving of the Two Tables did not take place until Moses had been on the Mount forty days and forty nights, as appears from the fuller account of ix. 9-12.

23-33. These verses contain a much fuller narrative of the events briefly described in Ex. xx. 18-21. Here it is important to call attention to the fact that it was on the entreaties of the people that Moses had taken on him to be the channel of communication, between God and them. God approved (v. 28) the request of the people, because it shewed a feeling of their own unworthiness to enter into direct communion with God. The terrors of Sinai had done their work; they had awakened the consciousness of

<sup>1</sup>that it might be well with them, and with their children for 30, 31 ever! Go say to them, Get you into your tents again. But as for thee, stand thou here by me, <sup>2</sup>and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land 32 which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: <sup>3</sup>ye shall not 33 turn aside to the right hand or to the left. Ye shall walk in <sup>4</sup>all the ways which the LORD your God hath commanded you, that ye may live, <sup>5</sup>and that it may be well with you, and that ye may prolong *your* days in the land which ye shall possess.

**CHAP. 6.** NOW these are <sup>6</sup>the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye <sup>7</sup>go to possess it: <sup>2</sup>that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; <sup>3</sup>and that thy days may be prolonged. Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, <sup>4</sup>as the LORD God of thy fathers hath promised thee, in <sup>5</sup>the land that floweth with milk and honey. <sup>4, 5 ¶</sup> Hear, O Israel: The Lord our God is one Lord: and <sup>6</sup>thou shalt love the LORD thy God <sup>7</sup>with all thine heart, and with all thy soul, and with all thy might. And <sup>8</sup>these words, which I command thee this day, shall be in thine heart: and <sup>9</sup>thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. <sup>10</sup>And thou shalt bind them for a sign upon thine hand, and they shall <sup>11</sup>be as frontlets between thine eyes. <sup>12</sup>And thou shalt write them

<sup>1</sup> Heb. *pass over*.

<sup>2</sup> Heb. *whet*, or, *sharpen*.

VI. Moses proceeds to set forth more particularly and to enforce the cardinal and essential doctrines of the Decalogue, the nature and attributes of God, and the fitting mode of honouring and worshipping Him. Two objects are indicated (*vv. 2, 3*), the glory of God and the welfare of man, as the grand aims he has in view.

*3. in the land]* Better, According as the Lord the God of thy fathers promised thee a land flowing with milk and honey.

*4.* These words form the beginning of what is termed the *Shema* ("Hear") in the Jewish Services, and belong to the daily Morning and Evening office. They may be termed the Creed of the Jews.

This weighty text contains far more than a mere declaration of the unity of God as against polytheism; or of the sole authority of the Revelation He had made to Israel as against other pretended manifestations of His will and attributes. It asserts that the Lord God of Israel is absolutely God, and none other. He, and He alone, is Jehovah the absolute, uncaused God; He Who had by His election of them made Himself known to Israel.

*5.* As there is but One God, and that God Israel's God, so Israel must love God unre-

servedly and entirely. The "heart" is mentioned as the seat of the understanding; the "soul" as the centre of will and personality; the "might" as representing the outgoings and energies of all the vital powers.

The New Testament itself requires no more than this total self-surrender of man's being to his maker (Matt. xxii. 37). The Gospel differs from the Law not so much in replacing an external and carnal service of God by an inward and spiritual one, as in supplying new motives and peculiar assistances for the attainment of that Divine love which was from the first and all along enjoined as "the first and great commandment."

*8, 9.* By adopting and regulating customary usages (*e.g.* Egyptian) Moses provides at once a check on superstition and a means of keeping the Divine Law in memory. On the "frontlets," the "phylacteries" of the New Test. (Matt. xxiii. 5), see Ex. xiii. 16 note. On *v. 9* and *xi. 20* is based the Jewish usage of the *Mezuzah*. This word denotes properly a door-post, as it is rendered here and in Ex. xii. 7, 22, xxi. 6 &c. Amongst the Jews however it is the name given to the square piece of parchment, inscribed with *vv. 4-9* and *xi. 13-21*,

<sup>1</sup> ch. 4. 40.

<sup>2</sup> Gal. 3. 10.

<sup>3</sup> ch. 17. 20.

Josh. 1. 7.

Prov. 4. 27.

<sup>4</sup> ch. 10. 12.

Jer. 7. 23.

Luke 1. 6.

<sup>5</sup> ch. 4. 40.

<sup>6</sup> ch. 4. 1.

& 5. 31.

& 12. 1.

<sup>7</sup> Ex. 20. 20.

ch. 10. 12. 13.

Ps. 111. 10.

Eccles. 12.

13.

<sup>8</sup> ch. 4. 40.

Prov. 3. 1.

<sup>9</sup> Gen. 15. 5.

& 22. 17.

<sup>10</sup> Ex. 3. 8.

<sup>11</sup> Isa. 42. 8.

Mark 12. 29.

John 17. 3.

1 Cor. 8. 4.

<sup>12</sup> ch. 10. 12.

<sup>13</sup> 2 Kin. 23.

25.

<sup>14</sup> ch. 11. 18.

Ps. 37. 31.

Prov. 3. 3.

Isai. 51. 7.

<sup>15</sup> ch. 4. 9.

Ps. 78. 4.

Eph. 6. 4.

<sup>16</sup> Ex. 13. 9.

ch. 11. 18.

<sup>17</sup> ch. 11. 20.

Isai. 57. 8.

10 upon the posts of thy house, and on thy gates. ¶ And it shall be, when the **Lord** thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, "which thou buldest not, and houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; "when thou shalt have eaten and be full; *then* beware lest thou forget the **Lord**, which brought thee forth out of the land of Egypt, from the house of <sup>1</sup>bondage. Thou shalt <sup>2</sup>fear the **Lord** thy God, and serve him, and <sup>3</sup>shalt swear by his name. Ye shall not <sup>4</sup>go after other gods, <sup>5</sup>of the gods of the people which are round about you; (for <sup>6</sup>the **Lord** thy God is a jealous God among you) "lest the anger of the **Lord** thy God be kindled against thee, and destroy thee from off the face of the earth. ¶ <sup>7</sup>Ye shall not tempt the **Lord** your God, <sup>8</sup>as ye tempted <sup>9</sup>him in Massah. Ye shall <sup>10</sup>diligently keep the commandments of the **Lord** your God, and his testimonies, and his statutes, which he hath commanded thee. And thou <sup>11</sup>shalt do *that which is* right and good in the sight of the **Lord**: that it may be well with thee, and that thou mayest go in and possess the good land which the **Lord** sware unto thy fathers, <sup>12</sup>to cast out all thine enemies from before thee, as the **Lord** hath spoken. ¶ <sup>13</sup>And <sup>14</sup>when thy son asketh thee <sup>15</sup>in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the **Lord** our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the **Lord** brought us out of Egypt <sup>16</sup>with a mighty hand: <sup>17</sup>and the **Lord** shewed signs and wonders, great and <sup>18</sup>sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the **Lord** commanded us to do all these statutes, <sup>19</sup>to fear the **Lord** our God, <sup>20</sup>for our good always, that <sup>21</sup>he might preserve us alive, as *it is* at this day. And <sup>22</sup>it shall be our righteousness, if we observe to do all these commandments before the **Lord** our God, as he hath commanded us.

<sup>1</sup> ver. 2.

<sup>2</sup> ch. 10. 13.

Job 35. 7.

Jer. 32. 39.

<sup>3</sup> ch. 8. 1.

Ps. 41. 2.

Luke 10. 23.

<sup>4</sup> Lev. 18. 5.

ch. 24. 13.

Rom. 10. 3. 5.

<sup>1</sup> Heb. *bondmen*, or, *servants*.

<sup>2</sup> Heb. *to tomorrow*.

<sup>3</sup> Heb. *evil*.

which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The pious Jew touches the Mezuzah on each occasion of passing, or kisses his finger, and says in Hebrew Ps. cxxi. 8.

10. 25. The Israelites were on the point of quitting a nomad life for a fixed and settled abode in the midst of other nations; they were exchanging a condition of comparative poverty for great and goodly cities, houses and vineyards. There was therefore before them a double danger; (1) a God-forgetting worldliness, and (2) a false tolerance of the idolatries practised by those about to become their neighbours. The former error Moses strives to guard against in the verses before us; the latter in vii. 1-11.

13. The command "to swear by His

Name" is not inconsistent with the Lord's injunction (Matt. v. 34), "Swear not at all." Moses refers to legal swearing, our Lord to swearing in common conversation. It is not the purpose of Moses to encourage the practice of taking oaths, but to forbid that when taken they should be taken in any other name than that of Israel's God. The oath involves an invocation of Deity, and so a solemn recognition of Him Whose Name is made use of in it. Hence it comes peculiarly within the scope of the commandment Moses is enforcing.

25. *it shall be our righteousness*] i.e. God will esteem us righteous and deal with us accordingly. Moses from the very beginning made the whole "righteousness of the Law" to depend entirely on a right state of the heart, in one word, on faith.

**CHAP. 7.** WHEN the "LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, <sup>1</sup>the Hittites and the Gergashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations <sup>2</sup>greater and mightier than thou; 2 and when the Lord thy God shall <sup>3</sup>deliver them before thee: thou shalt smite them, and <sup>4</sup>utterly destroy them; <sup>5</sup>thou shalt make no covenant with them, nor shew mercy unto them: 3 <sup>6</sup>neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou 4 take unto thy son. For they will turn away thy son from following me, that they may serve other gods: <sup>7</sup>so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5 But thus shall ye deal with them; ye shall <sup>8</sup>destroy their altars, and break down their <sup>9</sup>images, and cut down their groves, and 6 burn their graven images with fire. <sup>10</sup>For thou art an holy people unto the Lord thy God: <sup>11</sup>the Lord thy God hath chosen thee to be a special people unto himself, above all people that 7 are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than 8 any people; for ye were <sup>12</sup>the fewest of all people: but <sup>13</sup>because the Lord loved you, and because he would keep <sup>14</sup>the oath which he had sworn unto your fathers, <sup>15</sup>hath the Lord brought you out with a mighty hand, and redeemed you out of the house of 9 bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, <sup>16</sup>the faithful God, <sup>17</sup>which keepeth covenant and mercy with them that love him 10 and keep his commandments to a thousand generations; and <sup>18</sup>repayeth them that hate him to their face, to destroy them: <sup>19</sup>he will not be slack to him that hateth him, he will repay him to 11 his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this 12 day, to do them. ¶ <sup>20</sup>Wherefore it shall come to pass, <sup>21</sup>if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee <sup>22</sup>the covenant and the mercy 13 which he sware unto thy fathers: and he will <sup>23</sup>love thee, and bless thee, and multiply thee: <sup>24</sup>he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, 14 in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: <sup>25</sup>there shall not be male 15 or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none

<sup>1</sup> Heb. *statues*, or, *pillars*.

<sup>2</sup> Heb. *because*.

**VII. 1-11.** See vi. 10 note.

**5.** *their groves*] Render, *their idols of wood*: the reference is to the wooden trunk used as a representation of Ashtaroth; see v. 13 and Ex. xxxiv. 13 note.

**7.** *the fewest of all people*] God chose to Himself Israel, when as yet but a single family, or rather a single person, Abraham; though there were already numerous nations and powerful kingdoms in the earth. Increase (i. 10, x. 22) had taken place because of the very blessing of God spoken of in v. 8.

**10.** *repayeth them that hate him to their*

*face*] i.e. punishes His enemies in their own proper persons.

**13.** *flocks of thy sheep*] Render rather the *ewes of thy sheep*. The phrase is peculiar to Deuteronomy. The Hebrew word for ewes is the plural form of Ashtoreth the well-known name of the "goddess of the Zidonians" (I. K. xi. 5). This goddess, called by the classical writers Astarte, and identified with Venus, represented the fruitfulness of nature.

**15.** There seems to be here not so much a reference to the plagues inflicted miraculously by God on Egypt (cp. Ex. xv. 26),

<sup>a</sup> ch. 31. 3.  
<sup>b</sup> Ps. 44. 2.

<sup>b</sup> Gen. 15.  
<sup>19.</sup> &c.

<sup>c</sup> Ex. 33. 2.

<sup>c</sup> ch. 4. 39.

<sup>d</sup> & 9. 1.

<sup>d</sup> ver. 23.

<sup>e</sup> ch. 23. 14.

<sup>e</sup> Lev. 27. 28.

<sup>29.</sup> ch. 20. 16.

<sup>f</sup> Josh. 6. 17.

<sup>f</sup> Ex. 23. 32.

<sup>g</sup> Judg. 2. 2.

<sup>h</sup> Josh. 2. 14.

<sup>i</sup> Josh. 23. 12.

<sup>j</sup> 1 Kin. 11. 2.

<sup>k</sup> Ezra 9. 2.

<sup>h</sup> ch. 6. 15.

<sup>l</sup> Ex. 23. 24.

<sup>h</sup> Ex. 19. 6.

<sup>m</sup> ch. 14. 2.

<sup>n</sup> Ps. 50. 5.

<sup>o</sup> Jer. 2. 3.

<sup>l</sup> Ex. 19. 5.

<sup>1</sup> Pet. 2. 9.

<sup>m</sup> ch. 10. 22.

<sup>n</sup> ch. 10. 15.

<sup>o</sup> Ex. 32. 13.

<sup>p</sup> Ps. 105. 8.

<sup>q</sup> Luke 1. 55.

<sup>p</sup> Ex. 13. 3.

<sup>q</sup> Isai. 49. 7.

<sup>1</sup> Cor. 1. 9.

<sup>r</sup> Ex. 20. 6.

<sup>s</sup> Neh. 1. 5.

<sup>t</sup> Dan. 9. 4.

<sup>u</sup> Isai. 59. 18.

<sup>v</sup> Nah. 1. 2.

<sup>t</sup> ch. 32. 35.

<sup>u</sup> Lev. 26. 3.

<sup>x</sup> Ps. 105. 8.

<sup>z</sup> Luke 1. 72.

<sup>y</sup> John 14. 21.

<sup>z</sup> ch. 28. 4.

<sup>o</sup> Ex. 23. 26.

<sup>b</sup> Ex. 0. 14.  
 ch. 23. 27.  
<sup>c</sup> ver. 2.  
<sup>d</sup> ch. 13. 8.  
 & 19. 13.  
<sup>e</sup> Ex. 23. 33.  
 ch. 12. 30.  
 Ps. 106. 36.  
<sup>f</sup> Num. 33.  
 53.  
<sup>g</sup> ch. 31. 6.  
<sup>h</sup> Ps. 105. 5.  
<sup>i</sup> ch. 4. 34.  
 & 29. 3.  
<sup>k</sup> Ex. 23. 28.  
<sup>l</sup> Num. 11.  
 20.  
 Josh. 3. 10.  
<sup>m</sup> ch. 10. 17.  
 Neh. 1. 5.  
<sup>n</sup> Ex. 23. 59.  
 30.  
<sup>o</sup> Josh. 10.  
 24, 25, 42.  
<sup>p</sup> Ex. 17. 14.  
 ch. 9. 14.  
<sup>q</sup> ch. 11. 25.  
 Josh. 1. 6.  
<sup>r</sup> Ex. 32. 20.  
 ch. 12. 3.  
 1 Chr. 14. 12.  
<sup>s</sup> Josh. 7. 1.  
<sup>t</sup> Judg. 8.  
 27.  
 Zeph. 1. 3.  
<sup>u</sup> ch. 17. 1.  
<sup>v</sup> Lev. 27.  
 28.  
 ch. 13. 17.  
 Josh. 6. 17.  
<sup>a</sup> ch. 4. 1.  
<sup>b</sup> ch. 1. 3.  
 Ps. 136. 16.  
<sup>c</sup> Ex. 16. 4.  
 ch. 13. 3.  
<sup>d</sup> 2 Chr. 32.  
 31.  
<sup>e</sup> Ex. 16. 2.  
<sup>f</sup> Ex. 16. 12.  
<sup>g</sup> Matt. 4. 4.  
 Luke 4. 4.

of the <sup>b</sup>evil diseases of Egypt, which thou knowest, upon thee; 16 but will lay them upon all *them* that hate thee. And <sup>c</sup>thou shalt consume all the people which the LORD thy God shall deliver thee; <sup>d</sup>thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* <sup>e</sup>a snare unto thee. 17 ¶ If thou shalt say in thine heart, These nations *are* more than I; 18 how can I <sup>f</sup>dispossess them? <sup>g</sup>Thou shalt not be afraid of them: <sup>h</sup>but shalt well <sup>i</sup>remember what the LORD thy God did unto 19 Pharaoh, and unto all Egypt; <sup>j</sup>the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the 20 people of whom thou art afraid. <sup>k</sup>Moreover the LORD thy God will send the hornet among them, until they that are left, and 21 hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the LORD thy God is <sup>l</sup>among you, <sup>m</sup>a mighty God and terrible. <sup>n</sup>And the LORD thy God will <sup>o</sup>put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase 23 upon thee. But the LORD thy God shall deliver them <sup>p</sup>unto thee, and shall destroy them with a mighty destruction, until 24 they be destroyed. And <sup>q</sup>he shall deliver their kings into thine hand, and thou shalt destroy their name <sup>r</sup>from under heaven: <sup>s</sup>there shall no man be able to stand before thee, until thou have 25 destroyed them. The graven images of their gods <sup>t</sup>shall ye burn with fire: thou <sup>u</sup>shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be <sup>v</sup>snared therein: for 26 it *is* <sup>w</sup>an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: <sup>x</sup>but thou shalt utterly detest it, and thou shalt utterly abhor it; <sup>y</sup>for it *is* a cursed thing.

**CHAP. 8.** ALL the commandments which I command thee this day <sup>z</sup>shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2 And thou shalt remember all the way which the LORD thy God <sup>aa</sup>led thee these forty years in the wilderness, to humble thee, <sup>ab</sup>and <sup>ac</sup>to prove thee, <sup>ad</sup>to know what *was* in thine heart, whether thou 3 wouldest keep his commandments, or no. And he humbled thee, and <sup>ae</sup>suffered thee to hunger, and <sup>af</sup>fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth <sup>ag</sup>not live by bread only,

<sup>z</sup> Heb. *pluck off*.

<sup>ag</sup> Heb. *before thy face*, ver. 2.

as to the terrible diseases with which, above other countries, Egypt was infested. Cp. xxviii. 27, 35. It is not without significance that Egypt, which represents in Scripture the world as contrasted with the Church, should thus above other lands lie under the power of disease and death.

<sup>25. the silver or gold that is on them]</sup> The silver and gold with which the statues of the gods were overlaid. St. Paul is probably alluding to this command in Rom. ii. 22, and his accusation of the Jew thus shows that the prohibition of the text was very necessary.

*lest thou be snared]* As by the rich ephod made by Gideon: cp. marg. ref.

**VIII. 3. but by every word that proceedeth out of the mouth of the LORD** Lit. "every outgoing of the mouth of the Lord." Cp. xxix. 5, 6. The term "word" is inserted by A. V. after the LXX., which is followed by St. Matt. and St. Luke (see marg. ref.). On the means of subsistence available to the people during the wandering, see Num. xx. 1 note. The lesson was taught, that it is not nature which nourishes man, but God the Creator by and through nature: and generally that God is not tied to the particular channels ("bread only," i.e. the ordinary means of earthly sustenance) through which He is usually pleased to work.

but by every *word* that proceedeth out of the mouth of the LORD 4 doth man live. <sup>5</sup>Thy raiment waxed not old upon thee, neither 5 did thy foot swell, these forty years. <sup>6</sup>Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD 6 thy God chasteneth thee. Therefore thou shalt keep the commandments of the LORD thy God, <sup>7</sup>to walk in his ways, and to 7 fear him. For the LORD thy God bringeth thee into a good land, <sup>8</sup>a land of brooks of water, of fountains and depths that 8 spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land <sup>9</sup>of oil olive, and 9 honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land <sup>10</sup>whose stones are 10 iron, and out of whose hills thou mayest dig brass. ¶ <sup>11</sup>When thou hast eaten and art full, then thou shalt bless the LORD thy 11 God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command 12 thee this day: <sup>13</sup>lest when thou hast eaten and art full, and hast 13 built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, 14 and all that thou hast is multiplied; <sup>15</sup>then thine heart be lifted up, and thou <sup>16</sup>forget the LORD thy God, which brought thee 15 forth out of the land of Egypt, from the house of bondage; who <sup>17</sup>led thee through that great and terrible wilderness, <sup>18</sup>wherein were fiery serpents, and scorpions, and drought, where *there was* no water; <sup>19</sup>who brought thee forth water out of the rock of 16 flint; who fed thee in the wilderness with <sup>20</sup>manna, which thy fathers knew not, that he might humble thee, and that he might 17 prove thee, <sup>21</sup>to do thee good at thy latter end; <sup>22</sup>and thou say in thine heart, My power and the might of *mine* hand hath gotten 18 me this wealth. But thou shalt remember the LORD thy God:

<sup>1</sup> Heb. of olive tree of oil.

<sup>a</sup> ch. 29. 5.  
Neh. 9. 21.  
<sup>b</sup> 2 Sam. 7.  
14.  
Ps. 89. 32.  
Prov. 3. 12.  
Heb. 12. 5.  
Rev. 3. 19.  
<sup>c</sup> ch. 5. 33.  
<sup>d</sup> ch. 11. 10.

<sup>e</sup> ch. 33. 26.  
<sup>f</sup> ch. 6. 11.

<sup>g</sup> ch. 28. 47.  
Prov. 30. 9.  
Hos. 13. 6.

<sup>h</sup> 1 Cor. 4. 7.  
<sup>i</sup> Ps. 106. 21.

<sup>j</sup> Isa. 63.  
12, 13, 14.  
Jer. 2. 6.  
<sup>k</sup> Num. 21.

<sup>l</sup> Hos. 13. 5.  
<sup>m</sup> Num. 20.  
11.  
Ps. 78. 15.  
<sup>n</sup> ver. 3.  
<sup>o</sup> Jer. 24. 5.  
Heb. 12. 11.  
<sup>p</sup> ch. 9. 4.  
<sup>q</sup> 1 Cor. 4. 7.

4. They had clothes, it would seem, in abundance (cp. Ex. xii. 34, 35) at the beginning of the forty years; and during those years they had many sheep and oxen, and so must have had much material for clothing always at command. No doubt also they carried on a traffic in these, as in other commodities, with the Moabites and the nomadic tribes of the desert. Such ordinary supplies must not be shut out of consideration, even if they were on occasions supplemented by extraordinary providences of God, as was undoubtedly the case with their food.

7-9. See Ex. iii. 8 note, and the contrast expressed in xi. 10, 11, between Palestine and Egypt.

The physical characteristics and advantages of a country like Palestine must have been quite strange to Israel at the time Moses was speaking: cp. iii. 25 note. To have praised the fertility and excellence of the Promised Land at an earlier period would have increased the murmurings and impatience of the people at being detained in the wilderness: whereas now it encouraged them to encounter with more cheer-

fulness the opposition they would meet from the inhabitants of Canaan.

8. *vines*] The abundance of wine in Syria and Palestine is dwelt upon in the Egyptian records of the campaigns of Thotmosis III. In Egypt itself but little wine is produced. The production of wine has in later times gradually ceased in Palestine.

9. For *brass* read *copper* (Gen. iv. 22 note); and compare the description of mining operations in Job xxviii. 1-11. Mining does not seem to have been extensively carried on by the Jews, though it certainly was by the Canaanitish peoples displaced by them. Traces of iron and copper works have been discovered by modern travellers in Lebanon and many parts of the country; e.g. the district of Argob (see iii. 4 notes) contains iron-stone in abundance.

15. Render: "Who brought thee through that great and terrible wilderness, the fiery serpent and the scorpion, and the dry land where are no waters." On the fiery serpents see Num. xxi. 6 note.

16. *to do thee good at thy latter end*] This is presented as the result of God's dealings.

: Prov. 10.  
 22.  
 Hos. 2. 8.  
 " ch. 7. 8.  
 " ch. 4. 26.  
 & 30. 18.  
 : Dan. 0. 11.  
 12.  
 " ch. 11. 31.  
 Josh. 3. 10.  
 " ch. 4. 38.  
 " ch. 1. 28.  
 " Num. 13.  
 22, 28, 32.  
 " ch. 31. 3.  
 Josh. 3. 11.  
 " ch. 4. 24.  
 Heb. 12. 29.  
 " ch. 7. 23.  
 " Ex. 23. 31.  
 ch. 7. 24.  
 " ch. 8. 17.  
 Rom. 11. 6.  
 20.  
 1 Cor. 4. 4.  
 " Gen. 15.  
 16.  
 Lev. 18. 24.  
 ch. 18. 12.  
 " Titus 3. 5.  
 " Gen. 12. 7.  
 & ref.  
 " ver. 13.  
 Ex. 32. 9.  
 " Ex. 14. 11.  
 Num. 11. 4.  
 & 20. 2.  
 ch. 31. 27.  
 " Ex. 32. 4.  
 Ps. 106. 19.  
 " Ex. 24. 12.  
 15.  
 " Ex. 24. 18.  
 & 34. 23.  
 " Ex. 31. 18.  
 " Ex. 10. 17.  
 & 20. 1.  
 ch. 4. 10.  
 & 10. 4.  
 & 18. 16.

: for it is he that giveth thee power to get wealth, "that he may establish his covenant which he sware unto thy fathers, as it is this day. ¶ And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, "I testify against you this day that ye shall surely perish. As the nations which the LORD destroyeth before your face, "so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

**CHAP. 9. HEAR, O Israel:** Thou art to "pass over Jordan this day, to go in to possess nations "greater and mightier than thyself, 2 cities great and "fenced up to heaven, a people great and tall, "the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! 3 Understand therefore this day, that the LORD thy God is he which "goeth over before thee; as a "consuming fire "he shall destroy them, and he shall bring them down before thy face: "so shalt thou drive them out, and destroy them quickly, as the 4 LORD hath said unto thee. ¶ "Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but "for the wickedness of these nations 5 the LORD doth drive them out from before thee. "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform "the word which the LORD sware unto 6 thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art "a stiffnecked 7 people. ¶ Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: "from the day that thou didst depart out of the land of Egypt, until ye came unto 8 this place, ye have been rebellious against the LORD. Also "in Horeb ye provoked the LORD to wrath, so that the LORD was 9 angry with you to have destroyed you. "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then "I abode in the mount forty days and forty nights, I neither did eat bread 10 nor drink water: "and the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire "in the day of the 11 assembly. And it came to pass at the end of forty days and

**IX. 1-29.** The lesson of this chapter is exactly that of Eph. ii. 8, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."

In referring to their several rebellions Moses here, as elsewhere, has regard not so much to the order of time as to that of subject. (Cp. i. 9-15 note.) Such reasons as convenience and fitness to his argument sufficiently explain the variations observable when the statements of this chapter are minutely compared with those of Ex. xxxii.-xxxiv. In these variations we have simply such treatment of facts as is usual and warrantable between parties personally ac-

quainted with the matters.

3. so shalt thou drive them out, and destroy them quickly] This is not inconsistent with vii. 22, in which instant annihilation is not to be expected for the reasons assigned. Here Moses urges the people to trust in God's covenanted aid; since He would then make no delay in so destroying the nations attacked by them as to put them into enjoyment of the promises, and in doing so as fast as was for the well-being of Israel itself.

8. Also in Horeb] Rather, "even in Horeb." The time and circumstances made the apostasy at Horeb particularly inexcusable.

forty nights, *that the LORD gave me the two tables of stone, even*  
 12 *the tables of the covenant. And the LORD said unto me, "Arise,*  
*get thee down quickly from hence; for thy people which thou*  
*hast brought forth out of Egypt have corrupted *themselves*; they*  
 13 *are <sup>a</sup> quickly turned aside out of the way which I commanded*  
*them; they have made them a molten image. ¶ Furthermore*  
 14 *the LORD spake unto me, saying, I have seen this people, and,*  
 15 *behold, <sup>b</sup>it is a stiffnecked people: "let me alone, that I may*  
*destroy them, and <sup>b</sup>blot out their name from under heaven: "and*  
*I will make of thee a nation mightier and greater than they.*  
 16 *¶ So I turned and came down from the mount, and <sup>c</sup>the mount*  
*burned with fire: and the two tables of the covenant *were* in my*  
 17 *two hands. And <sup>c</sup>I looked, and, behold, ye had sinned against*  
*the LORD your God, <sup>d</sup>and had made you a molten calf: ye had*  
 18 *turned aside quickly out of the way which the LORD had*  
 19 *commanded you. And I took the two tables, and cast them*  
 20 *out of my two hands, and brake them before your eyes. And*  
 21 *I <sup>e</sup>fell down before the LORD, as at the first, forty days and*  
*forty nights: I did neither eat bread, nor drink water, because*  
 22 *of all your sins which ye sinned, in doing wickedly in the sight*  
 23 *of the LORD, to provoke him to anger. <sup>f</sup>For I was afraid of*  
*the anger and hot displeasure, wherewith the LORD was wroth*  
 24 *against you to destroy you. <sup>g</sup>But the LORD hearkened unto me*  
 25 *at that time also. And the LORD was very angry with Aaron to*  
*have destroyed him: and I prayed for Aaron also the same time.*  
 26 *¶ And <sup>h</sup>I took your sin, the calf which ye had made, and burnt*  
*it with fire, and stamped it, <sup>i</sup>and ground *it* very small, *even**  
*until it was as small as dust: and I cast the dust thereof into the*  
 27 *brook that descended out of the mount. And at <sup>j</sup>Taberah, and*  
 28 *at <sup>k</sup>Massah, and at <sup>l</sup>Kibroth-hattaavah, ye provoked the LORD*  
 29 *to wrath. Likewise <sup>m</sup>when the LORD sent you from Kadesh-*  
 30 *barnea, saying, Go up and possess the land which I have given*  
*you; then ye rebelled against the commandment of the LORD*  
 31 *your God, and <sup>n</sup>ye believed him not, nor hearkened to his voice.*  
 32 *¶ Ye have been rebellious against the LORD from the day that I*  
 33 *knew you. <sup>o</sup>Thus I fell down before the LORD forty days and*  
 34 *forty nights, as I fell down *at the first*; because the LORD had*  
 35 *said he would destroy you. <sup>p</sup>I prayed therefore unto the LORD,*  
 36 *and said, O Lord GOD, destroy not thy people and thine in-*  
*heritance, which thou hast redeemed through thy greatness,*

18. *I fell down before the LORD, as at the*  
*[first] Moses interceded for the people before*  
*he came down from the mountain the first*  
*time (Ex. xxxii. 11-13). This intercession is*  
*only briefly alluded to in this verse. After-*  
*wards he spent another forty days on the*  
*mountain in fasting and prayer to obtain a*  
*complete restitution of the Covenant (Ex.*  
*xxxiv. 28). It is this second forty days, and*  
*the intercession of Moses made therein (cp.*  
*Ex. xxxiv. 9), that is more particularly*  
*brought forward here and in rr. 25-29.*

20. *Israel could not even boast that its*  
*heads and representatives continued faith-*  
*ful. Aaron had been already designated for*  
*the High-priestly functions; but he fell*  
*away with the rest of the people. It was due*  
*therefore solely to the grace of God and the*  
*intercession of Moses that Aaron himself*

and his promised priesthood with him were not cut off; just as at a later time, when Aaron had actually to die for a new sin Israel owed it still to the same causes that Eleazar was substituted and the High-priesthood perpetuated (cp. x. 6; Num. xx. 24-26).

22. See marg. ref. Taberah was the name of a spot in or near the station of Kibroth-hattaavah, and accordingly is not named in the list of encampments given in Num. xxxiii. 16. The separate mention of the two is however here appropriate; for each place and each name was a memorial of an act of rebellion. The instances in this and the next verse are not given in order of occurrence. The speaker for his own purposes advances from the slighter to the more heinous proofs of guilt.

<sup>a</sup> Ex. 32. 7.

<sup>b</sup> ch. 31. 20.  
Judg. 2. 17.

<sup>c</sup> Ex. 32. 9.

<sup>d</sup> ver. 6.  
ch. 10. 16.

<sup>e</sup> & 31. 27.  
2 Kin. 17. 14.

<sup>f</sup> Ex. 32. 10.  
ch. 29. 20.

<sup>g</sup> Ps. 9. 5.  
& 100. 13.

<sup>h</sup> Num. 14.

<sup>i</sup> 12.  
<sup>j</sup> Ex. 32. 15.

<sup>k</sup> Ex. 19. 18.  
ch. 4. 11.

<sup>l</sup> & 5. 23.  
<sup>m</sup> Ex. 32. 10.

<sup>n</sup> Ex. 34. 28.

<sup>o</sup> Ps. 106. 23.

<sup>p</sup> Ex. 32. 10,  
11.

<sup>q</sup> Ex. 32. 14.  
& 33. 17.

<sup>r</sup> ch. 10. 10.  
Ps. 106. 23.

<sup>s</sup> Ex. 32. 20.  
Isai. 31. 7.

<sup>t</sup> Num. 11.

<sup>u</sup> 1, 3, 5.  
<sup>v</sup> Ex. 17. 7.

<sup>w</sup> Num. 11.

<sup>x</sup> 4, 34.

<sup>y</sup> Num. 13.

<sup>z</sup> 3, & 14. 1.

<sup>aa</sup> Ps. 106.

<sup>bb</sup> 24, 25.

<sup>cc</sup> ch. 31. 27.

<sup>dd</sup> ver. 18.

<sup>ee</sup> Ex. 32. 11,  
&c.

¶ Gen. 41. 57.  
 1 Sam. 14.  
 25.  
 " Ex. 32. 12.  
 Num. 14. 16.  
 ¶ ch. 4. 20.  
 1 Kin. 8. 51.  
 Neh. 1. 10.  
 Ps. 95. 7.  
 ¶ Ex. 34. 1.  
 2.  
 ¶ Ex. 25. 10.  
 ¶ Ex. 25. 16.  
 21.  
 ¶ Ex. 25. 5,  
 10. & 37. 1.  
 ¶ Ex. 34. 4.  
 ¶ Ex. 34. 28.  
 ¶ Ex. 20. 1.  
 ¶ Ex. 19. 17.  
 ch. 9. 10.  
 & 18. 16.  
 ¶ Ex. 34. 29.  
 ¶ Ex. 40. 20.  
 ¶ 1 Kin. 8. 9.  
 ¶ Num. 33.  
 31.  
 ¶ Num. 33.  
 30.  
 ¶ Num. 20.  
 29. & 33. 39.  
 ¶ Num. 33.  
 32. 33.  
 ¶ Num. 3. 6.  
 ¶ Num. 4. 15.  
 ¶ ch. 18. 5.  
 ¶ Lev. 9. 22.  
 Num. 6. 23.  
 ch. 21. 5.  
 ¶ Num. 18.  
 20. 24.  
 ch. 18. 1. 2.  
 Ex. 44. 28.  
 ¶ Ex. 34. 28.  
 ch. 9. 18.  
 ¶ Ex. 32. 14.  
 & 33. 17.  
 ch. 9. 19.

which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest <sup>1</sup>the land whence thou broughtest us out say, "Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. <sup>2</sup>Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

**CHAP. 10.** AT that time the LORD said unto me, "Hew thee two tables of stone like unto the first, and come up unto me into the mount, and <sup>3</sup>make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and <sup>4</sup>thou shalt put them in the ark. And I made an ark of <sup>5</sup>shittim wood, and <sup>6</sup>hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And <sup>7</sup>he wrote on the tables, according to the first writing, the ten <sup>8</sup>commandments, <sup>9</sup>which the LORD spake unto you in the mount out of the midst of the fire <sup>10</sup>in the day of the assembly: and the LORD gave them unto me. And I turned myself and <sup>11</sup>came down from the mount, and <sup>12</sup>put the tables in the ark which I had made; <sup>13</sup>and there they be, as the LORD commanded me. ¶ And the children of Israel took their journey from Beeroth <sup>14</sup>of the children of Jaakan to <sup>15</sup>Mosera: <sup>16</sup>there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. <sup>17</sup>From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. ¶ At that time <sup>18</sup>the LORD separated the tribe of Levi, <sup>19</sup>to bear the ark of the covenant of the LORD, <sup>20</sup>to stand before the LORD to minister unto him, and <sup>21</sup>to bless in his name, unto this day. <sup>22</sup>Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him. And <sup>23</sup>I stayed in the mount, according to the <sup>24</sup>first time, forty days and forty nights; and <sup>25</sup>the LORD hearkened unto me at that time also, and the

<sup>1</sup> Heb. words.

<sup>2</sup> Or, former days.

**X. 1-11.** These verses are closely connected with the preceding chapter, and state very briefly the results of the intercession of Moses recorded in ix. 25-29. The people are reminded that all their blessings and privileges, forfeited by apostasy as soon as bestowed, were only now their own by a new and most unmerited act of grace on the part of God, won from Him by the self-sacrificing mediation of Moses himself (v. 10).

1-5. The order for making the Ark and Tabernacle was evidently given before the apostasy of the people (Ex. xxv. seq.); but the tables were not put in the Ark until the completion and dedication of the Tabernacle (Ex. xl.). But here as elsewhere (cp. ix. 1 note) Moses connects transactions closely related to each other and to his purpose without regard to the order of occurrence.

6. *there Aaron died*] i.e. whilst the people were encamped in Mosera or Mosereth. In xxxii. 50 as well as in Num. xx. 25 seq. Mount Hor is assigned as the place of

Aaron's death. It is plain then that Mosera was in the neighbourhood of Mount Hor. The appointment of Eleazar to minister in place of Aaron, is referred to as a proof of the completeness and fulness of the reconciliation effected between God and the people by Moses. Though Aaron was sentenced to die in the wilderness for his sin at Meribah, yet God provided for the perpetuation of the High-priesthood, so that the people should not suffer. Cp. ix. 20 and note.

8. *At that time*] i.e. that of the encampment at Sinai, as the words also import in v. 1. Throughout the passage the time of the important events at Sinai is kept in view; it is reverted to as each incident is brought forward by Moses, alluded to sufficiently for his purpose, and dismissed.

Moses is evidently here speaking of the election by God of the tribe of Levi at large, priests and others also, for His own service.

11 **LORD** would not destroy thee. <sup>a</sup>And the **LORD** said unto me, Arise, <sup>b</sup>take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto 12 them. ¶ And now, Israel, <sup>c</sup>what doth the **LORD** thy God require of thee, but <sup>b</sup>to fear the **LORD** thy God, <sup>c</sup>to walk in all his ways, and <sup>d</sup>to love him, and to serve the **LORD** thy God with all thy 13 heart and with all thy soul, to keep the commandments of the **LORD**, and his statutes, which I command thee this day <sup>e</sup>for thy 14 good? Behold, <sup>f</sup>the heaven and the heaven of heavens *is* the 15 **LORD**'s thy God, <sup>g</sup>the earth *also*, with all that therein *is*. <sup>h</sup>Only the **LORD** had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore <sup>i</sup>the foreskin of your heart, and be no more 17 <sup>k</sup>stiffnecked. For the **LORD** your God is <sup>j</sup>God of gods, and <sup>m</sup>Lord of lords, a great God, <sup>n</sup>a mighty, and a terrible, which 18 <sup>o</sup>regardeth not persons, nor taketh reward: <sup>p</sup>he doth execute the judgment of the fatherless and widow, and loveth the 19 stranger, in giving him food and raiment. <sup>q</sup>Love ye therefore 20 the stranger: for ye were strangers in the land of Egypt. <sup>r</sup>Thou shalt fear the **LORD** thy God; him shalt thou serve, and to him 21 shalt thou <sup>s</sup>cleave, <sup>t</sup>and swear by his name. <sup>u</sup>He *is* thy praise, and he *is* thy God, <sup>v</sup>that hath done for thee these great and 22 terrible things, which thine eyes have seen. Thy fathers went down into Egypt <sup>w</sup>with threescore and ten persons; and now the **LORD** thy God hath made thee <sup>x</sup>as the stars of heaven for multitude.

**CHAP. 11. THEREFORE** thou shalt <sup>a</sup>love the **LORD** thy God, and <sup>b</sup>keep his charge, and his statutes, and his judgments, and his

<sup>i</sup> Heb. *go in journey.*

12. seq. After these emphatic warnings against self-righteousness the principal topic is resumed from ch. vi., and this division of the discourse is drawn to a conclusion in the next two chapters by a series of direct and positive exhortations to a careful fulfilment of the duties prescribed in the first two of the Ten "Words."

12. *what doth the **LORD** thy God require, &c.]* A noteworthy demand. God has in the Mosaic law positively commanded many things. These however relate to external observances, which if need be can be enforced. But love and veneration cannot be enforced, even by God himself. They must be spontaneous. Hence, even under the law of ordinances where so much was *peremptorily* laid down, and omnipotence was ready to compel obedience, those sentiments, which are the spirit and life of the whole, have to be, as they here are, invited and solicited.

16. On Circumcision see Gen. xvii. 10. This verse points to the spiritual import of Circumcision. Man is by nature "very far gone from original righteousness," and in a state of enmity to God; by Circumcision, as the sacrament of admission to the privileges of the chosen people, this opposition must be taken away ere man could enter into covenant with God. It was through the flesh that man first sinned; as it is also in the

flesh, its functions, lusts, &c., that man's rebellion against God chiefly manifests itself still. It was fitting therefore that the symbol which should denote the removal of this estrangement from God should be wrought in the body. Moses then fitly follows up the command "to circumcise the heart," with the warning "to be no more stiff-necked." His meaning is that they should lay aside that obduracy and perverseness towards God for which he had been reprobating them, which had led them into so many transgressions of the Covenant and revolts from God, and which was especially the very contrary of that love and fear of God required by the first two of the Ten Commandments. The language associated with Circumcision in the Bible distinguishes the use made of this rite in the Jewish religion from that found amongst certain heathen nations. Circumcision was practised by some of them as a religious rite, designed (e.g.) to appease the deity of death supposed to delight in human suffering; but not by any, the Egyptians probably excepted, at all in the Jewish sense and meaning.

The grounds on which Circumcision was imposed as essential by the Law are the same as those on which Baptism is required in the Gospel. The latter in the New Testament is strictly analogous to the former under the Old; cp. Col. ii. 11, 12.

- <sup>a</sup> Ex. 32. 31.  
<sup>&</sup> 33. 1.
- <sup>b</sup> Mic. 6. 8.
- <sup>c</sup> ch. 6. 13.
- <sup>d</sup> ch. 5. 33.
- <sup>e</sup> ch. 6. 5.
- <sup>f</sup> Matt. 22. 37.
- <sup>g</sup> 1 Kin. 8. 27.
- <sup>h</sup> Ps. 115. 10.
- <sup>i</sup> Gen. 14. 19.
- <sup>j</sup> Ex. 10. 5.
- <sup>k</sup> Ps. 24. 1.
- <sup>l</sup> ch. 4. 37.
- <sup>m</sup> ch. 30. 6.
- <sup>n</sup> Jer. 4. 4.
- <sup>o</sup> Rom. 2. 28.
- <sup>p</sup> ch. 9. 6, 13.
- <sup>q</sup> Ps. 136. 2.
- <sup>r</sup> Dan. 2. 47.
- <sup>s</sup> Rev. 17. 14.
- <sup>t</sup> ch. 7. 21.
- <sup>u</sup> Job 34. 19.
- <sup>v</sup> Acts 10. 34.
- <sup>w</sup> Ps. 68. 5.
- <sup>x</sup> & 140. 9.
- <sup>y</sup> Lev. 19. 33.
- <sup>z</sup> Matt. 4. 10.
- <sup>aa</sup> ch. 11. 22.
- <sup>bb</sup> Ps. 63. 11.
- <sup>cc</sup> Ex. 15. 2.
- <sup>dd</sup> Ps. 106. 21.
- <sup>ee</sup> Ex. 1. 5.
- <sup>ff</sup> Gen. 15. 5.
- <sup>gg</sup> ch. 10. 12.
- <sup>hh</sup> Zech. 3. 7.

2 commandments, alway. And know ye this day: for *I speak* not with your children which have not known, and which have not seen <sup>c</sup>the chastisement of the *LORD* your God, <sup>d</sup>his greatness, 3 <sup>e</sup>his mighty hand, and his stretched out arm, <sup>f</sup>and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh 4 the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; <sup>g</sup>how he made the water of the Red sea to overflow them as they pursued after you, and *how* the *LORD* hath destroyed them unto 5 this day; and what he did unto you in the wilderness, until ye 6 came into this place; and <sup>h</sup>what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the <sup>i</sup>substance that <sup>j</sup>was in their possession, in the 7 midst of all Israel: but <sup>k</sup>your eyes have seen all the great acts 8 of the *LORD* which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may <sup>l</sup>be strong, and go in and possess the land, whither ye go to possess 9 it; and <sup>m</sup>that ye may prolong *your* days in the land, <sup>n</sup>which the *LORD* sware unto your fathers to give unto them and to their 10 seed, <sup>o</sup>a land that floweth with milk and honey. ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, <sup>p</sup>where thou sowedst thy seed, and 11 wateredst *it* with thy foot, as a garden of herbs: <sup>q</sup>but the land, whither ye go to possess it, *is* a land of hills and valleys, and 12 drinketh water of the rain of heaven: a land which the *LORD* thy God <sup>r</sup>careth for: <sup>s</sup>the eyes of the *LORD* thy God *are* always upon it, from the beginning of the year even unto the end of the

<sup>1</sup> Or, *living substance* which <sup>2</sup> Heb. *was at their feet.* <sup>3</sup> Heb. *seeketh.*

XI. 2. *And know, &c.*] Render: *And own ye this day (for I have not to do with your children which have not known and which have not seen) the chastisement of the Lord, his greatness, &c.*

The “chastisement” consisted in the many mighty acts, both of punishment and mercy, through which God had guided them from Egypt to the borders of the Promised Land.

6. See margin. Literally, “every living thing at their feet.” The expression does not mean their goods, which would be included in their “households and tents,” but their followers (Num. xvi. 32).

10. Another motive for fidelity is added, viz. the entire dependence of the Promised Land upon God for its fertility. It was “a land flowing with milk and honey;” yet this its richness was not, as was that of Egypt, the reward of human skill and labour, but was, on the contrary, the gift of God simply and entirely; the effect of “the former and the latter rains” sent by Him. The spiritual significance of these and many other such peculiarities of the Promised Land must not be overlooked.

Egypt and Canaan are distinguished in this and the following verses, by certain of their most remarkable physical traits. Canaan as a mountainous country (ep. iii. 25

note) was well watered, but by the rains of heaven, on which it absolutely depended for its crops. Artificial irrigation could do nothing to remedy this dependence. Hence it was a land on which, so long as God’s people were faithful and consequently prosperous, “the eyes of God” would always be: i.e. He would supply at each successive season (cp. rr. 14, 15) the useful conditions of productiveness. But Egypt, fit emblem here as elsewhere of the world of nature in distinction from the world of grace, though of course deriving its all ultimately from the Giver of all good things, yet directly and immediately owed its riches and plenty to human ingenuity and capital. It enjoyed no rain worth speaking of, but drew its water supply from the annual overflowing of the Nile. This only lasts about a hundred days; but is rendered available for agricultural purposes throughout the year by an elaborate and costly system of tanks, canals, forcing machines, &c. To these mechanical appliances allusion is made in r. 10. The inhabitants of Egypt probably watered “with the foot” in two ways, viz. by means of tread-wheels working sets of pumps, and by means of artificial channels connected with reservoirs, and opened, turned, or closed by the feet. Both methods are still in use in Egypt.

13 year. ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, "the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. 15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, 17 and worship them; and then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly 18 from off the good land which the LORD giveth you. ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. ¶ And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. ¶ And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth. ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. ¶ Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. ¶ There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. ¶ Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the LORD your God, which I command you this day: 28 and a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon

<sup>1</sup> Heb. give.

14. *the first rain and the latter rain*] The former is the proper term for the autumn rain, falling about the time of sowing, and which may be named "the former," as occurring in the early part of the Hebrew civil year, viz. in October and November. The other word is applied to the spring rain, which falls in March and April, because it fits the earth for the ingathering of harvest. Between these two wet periods, and except them, there was little or no rain in Canaan.

21. The sense is: "Keep the covenant faithfully, and so shall your own and your children's days be multiplied as long as the

heaven covers the earth." The promise of Canaan to Israel was thus a *perpetual* promise, but also a *conditional* one.

29. *thou shalt put the blessing upon mount Gerizim*] Lit. thou shalt give, i.e. give utterance to it. On the ceremony see xxvii. 14 seq.

Mount Gerizim, barren like Ebal, was probably selected as the hill of benediction because it was the southernmost of the two, the south being the region, according to Hebrew ideas, of light, and so of life and blessing. The situation of the mountains is described more accurately in v. 30. The words "by the way where the sun goeth

<sup>1</sup> ver. 22.  
<sup>2</sup> ch. 6. 17.

<sup>3</sup> ch. 10. 12.  
<sup>4</sup> Lev. 26. 4.

<sup>5</sup> ch. 28. 12.  
<sup>6</sup> Joel 2. 23.  
Jam. 5. 7.

<sup>7</sup> Ps. 104. 14.  
<sup>8</sup> ch. 6. 11.

<sup>9</sup> Joel 2. 19.  
<sup>10</sup> ch. 29. 18.

<sup>11</sup> Job 31. 27.  
<sup>12</sup> ch. 8. 19.

<sup>13</sup> & 30. 17.  
<sup>14</sup> ch. 6. 15.

<sup>15</sup> 1 Kin. 8. 35.

<sup>16</sup> 2 Chr. 6. 26.  
<sup>17</sup> ch. 4. 26.

<sup>18</sup> & 30. 18.  
Jesh. 23. 13,

<sup>19</sup> 15. 16.  
<sup>20</sup> ch. 6. 6.

<sup>21</sup> & 32. 46.  
<sup>22</sup> ch. 6. 8.

<sup>23</sup> ch. 4. 9, 10.  
<sup>24</sup> & 6. 7.

<sup>25</sup> ch. 6. 9.  
<sup>26</sup> ch. 4. 40.

<sup>27</sup> Prov. 3. 2.  
<sup>28</sup> & 80. 29.

<sup>29</sup> ver. 13.  
<sup>30</sup> ch. 6. 17.

<sup>31</sup> & 10. 20.  
<sup>32</sup> & 30. 20.

<sup>33</sup> ch. 4. 38.  
<sup>34</sup> & 9. 5.

<sup>35</sup> ch. 9. 1.  
<sup>36</sup> Josh. 1. 3.

<sup>37</sup> & 14. 9.  
<sup>38</sup> Gen. 15.

<sup>39</sup> 18.  
<sup>40</sup> Ex. 23. 31.

<sup>41</sup> Num. 31. 3.

<sup>42</sup> ch. 7. 24.

<sup>43</sup> & 2. 25.  
<sup>44</sup> Ex. 23. 27.

<sup>45</sup> ch. 30. 1,  
15. 19.

<sup>46</sup> ch. 28. 2.  
<sup>47</sup> ch. 28. 15.

<sup>48</sup> ch. 27. 12.  
<sup>49</sup> Josh. 8. 33.

2 Gen. 12. 6.  
 Judg. 7. 1.  
 ch. 9. 1.  
 Josh. 1. 11.  
 ch. 5. 32.  
 & 12. 32.  
 ch. 6. 1.  
 ch. 4. 10.  
 1 Kin. 8. 40.  
 Ex. 34. 13.  
 ch. 7. 5.  
 2 Kin. 16.  
 4. & 17. 10,  
 11.  
 Jer. 3. 6.  
 Num. 33.  
 52.  
 Judg. 2. 2.  
 ver. 31.  
 ver. 11.  
 ch. 29. 2.  
 Josh. 9. 27.  
 1 Kin. 8. 29.  
 2 Chr. 7. 12.  
 Ps. 78. 68.

30 mount Ebal. *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, <sup>a</sup>beside the plains of 31 Moreh? <sup>b</sup>For ye shall pass over Jordan to go in to possess the land which the **Lord** your God giveth you, and ye shall possess 32 it, and dwell therein. And ye shall observe <sup>c</sup>to do all the statutes and judgments which I set before you this day.  
**CHAP. 12.** <sup>a</sup>THESE are the statutes and judgments, which ye shall observe to do in the land, which the **Lord** God of thy fathers giveth thee to possess it, <sup>b</sup>all the days that ye live upon the earth. <sup>c</sup>Ye shall utterly destroy all the places, wherein the nations which ye shall <sup>d</sup>possess served their gods, <sup>e</sup>upon the high mountains, and upon the hills, and under every green tree: 3 and <sup>f</sup>ye shall <sup>g</sup>overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out 4 of that place. <sup>f</sup>Ye shall not do so unto the **Lord** your God. 5 But unto the place which the **Lord** your God shall <sup>g</sup>choose out of all your tribes to put his name there, *even* unto his habitation

<sup>1</sup> Or, *inherit.*

<sup>2</sup> Heb. *break down.*

down," should run, beyond the road of the west; *i.e.* on the further side of the main track which ran from Syria and Damascus to Jerusalem and Egypt through the centre of Palestine. This is called "the way of the west" in contrast to the other main route from Damascus to the south which passed through the district east of Jordan. The further specifications "Gilgal" and "the plains (rather, the oaks, cp. Gen. xii. 6 note) of Moreh," are added to define more particularly the section of Canaanites intended.

This Gilgal is perhaps to be found in Jiljilia, a large village about twelve miles south of Gerizim.

XII. Moses now passes on to apply (xii.-xxvi.) the leading principles of the Decalogue to the ecclesiastical, civil, and social life of the people. Particulars will be noticed which are peculiar to the Law as given in Deuteronomy; and even in laws repeated from the earlier books various new circumstances and details are introduced. This is but natural. The Sinaitic legislation was nearly forty years old, and had been given under conditions of time, place, and circumstance different and distant from those now present. Yet the Sinaitic system, far from being set aside or in any way abrogated, is on the contrary throughout presupposed and assumed. Its existence and authority are taken as the starting-point for what is here prescribed, and an accurate acquaintance with it on the part of the people is taken for granted.

<sup>3. their groves]</sup> Render their idols of wood: and see vii. 5 note.

4. *i.e.* "The idolaters set up their altars and images on any high hill, and under every green tree at their pleasure, but *ye* shall not do so; the Lord Himself shall determine the spot for your worship, and

there only shall ye seek Him." The religion of the Canaanites was human; its modes of worship were of man's devising. It fixed its holy places on the hills in the vain thought of being nearer heaven, or in deep groves where the silence and gloom might overawe the worshipper. But such superstitious appliances were not worthy of the true religion. God had in it revealed Himself to men, and manifested amongst them His immediate Presence and power. He would Himself assign the Sanctuary and the ritual of His own service.

5. "To put his name there" means to manifest to men His Divine Presence. The Targumists rightly refer to the Shechinah; but the expression comprehends all the various modes in which God vouchsafed to reveal Himself and His attributes to men.

The purpose of the command of the text is to secure the unity, and through unity the purity of the worship of God. That there should be one national centre for the religion of the people was obviously essential to the great ends of the whole dispensation. Corruption began as soon as the precepts of the text were relaxed or neglected: Cp. the case of Gideon, Judg. viii. 27; of Micah, Judg. xviii.; of Jeroboam, 1 K. xii. 26 seq.

The words "the place which the **Lord** shall choose to put His Name there" suggest Jerusalem and Solomon's Temple to our minds. But though spoken as they are by a prophet, and interpreted as they are by the Psalms (*e.g.* Ps. lxxviii. 67-69), they have a proper application to the Temple, yet they must not be referred exclusively to it. The text does not import that God would always from the first choose one and the same locality "to put His Name there," but that there would always be a locality so

6 shall ye seek, and thither thou shalt come: and <sup>h</sup>thither ye shall bring your burnt offerings, and your sacrifices, and your <sup>i</sup>tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your 7 flocks: and <sup>k</sup>there ye shall eat before the LORD your God, and <sup>l</sup>ye shall rejoice in all that ye put your hand unto, ye and your 8 households, wherein the LORD thy God hath blessed thee. ¶ Ye shall not do after all *the things* that we do here this day, <sup>m</sup>every 9 man whatsoever *is* right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which the LORD your 10 God giveth you. But when <sup>n</sup>ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so 11 that ye dwell in safety; then there shall be <sup>o</sup>a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all <sup>p</sup>your choice vows which ye vow unto 12 the LORD: and <sup>q</sup>ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as <sup>r</sup>he hath no part nor inheritance with you. 13 Take heed to thyself that thou offer not thy burnt offerings 14 in every place that thou seest: <sup>s</sup>but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 15 ¶ Notwithstanding <sup>t</sup>thou mayest kill and eat flesh in all thy

<sup>h</sup> Lev. 17. 3,  
<sup>i</sup> ver. 17.  
<sup>j</sup> ch. 14. 22.  
& 15. 19.

<sup>k</sup> ch. 14. 26.  
<sup>l</sup> ver. 12, 18.  
Lev. 23. 40.  
ch. 16. 11.  
& 20. 11.  
& 27. 7.

<sup>m</sup> Judg. 17.  
6. & 21. 25.

<sup>n</sup> ch. 11. 31.

<sup>o</sup> ver. 5, 14,  
18, 21, 26.  
& ch. 14. 23.  
& pass.  
Josh. 18. 1.  
1 Kin. 8. 29.  
Ps. 78. 03.  
p ver. 7.

<sup>q</sup> ch. 10. 9.  
& 14. 29.  
<sup>r</sup> Lev. 17. 4.  
<sup>s</sup> ver. 11.

<sup>t</sup> ver. 21.

<sup>1</sup> Heb. *the choice of your vows.*

chosen by Him; and that thither the people must bring their sacrifices, and not offer them at their pleasure or convenience elsewhere. Neither does the text forbid the offering of sacrifices to God at other places than the one chosen by Him “to put His Name there” on proper occasions and by proper authority (cp. xxvii. 5, 6; Judg. vi. 24, xiii. 16; 1 Kings iii. 4, xviii. 31). The text simply prohibits sacrifices at any other locality than that which should be appointed or permitted by God for the purpose.

6. Some have objected that this command cannot possibly have been ever carried out, at all events until in later days the territory which owned obedience to it was narrowed to the little kingdom of Judah. But in these and in other precepts Moses doubtless takes much for granted. He is here, as elsewhere, regulating and defining more precisely institutions which had long been in existence, as to many details of which custom superseded the necessity of specific enactment. No doubt the people well understood what Maimonides expressly tells us in reference to the matter, namely, that where immediate payment could not be made, the debt to God was to be reserved until the next great Feast, and then duly discharged. The thing specially to be observed was that no kind of sacrifice was to be offered except at the sacred spot fixed by God for its acceptance.

7. An injunction that the feasts which accompanied certain offerings (not specified) were to be also held in the same place.

8. Moses points out that heretofore they had not observed the prescribed order in their worship, because during their migratory life in the wilderness it had been impossible to do so. During their wanderings there were doubtless times when the Tabernacle was not set up for days together, and when the daily sacrifice (Num. xxvii. 3), together with many other ordinances, were necessarily omitted (cp. Josh. v. 5). This consideration must be carefully borne in mind throughout Deuteronomy. It illustrates the necessity for a repetition of very much of the Sinaitic legislation, and suggests the reason why some parts are so urgently reiterated and impressed, whilst others are left unnoticed. Moses now warns the people that as they were about to quit their unsettled mode of life, God’s purpose of choosing for Himself a place to set His Name there would be executed, and the whole of the sacred ritual would consequently become obligatory. The “rest and safety” of Canaan is significantly laid down (vv. 10, 11) as the indispensable condition and basis for an entire fulfilment of the Law: the perfection of righteousness coinciding thus with the cessation of wanderings, dangers, and toils.

15. Whilst a stringent injunction is laid

gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: "the unclean and the clean may eat thereof, <sup>a</sup>as of the roebuck, and as of the hart. <sup>b</sup>Only ye shall not eat the blood; ye shall pour it upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: <sup>c</sup>but thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putteth thine hands unto. <sup>d</sup>Take heed to thyself that thou forsake not the Levite <sup>e</sup>as long as thou livest upon the earth. ¶ When the LORD thy God shall enlarge thy border, <sup>f</sup>as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after. <sup>g</sup>If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. <sup>h</sup>Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike. <sup>i</sup>Only <sup>j</sup>be sure that thou eat not the blood: <sup>k</sup>for the blood *is* the life; and thou mayest not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it upon the earth as water. Thou shalt not eat it; <sup>l</sup>that it may go well with thee, and with thy children after thee, <sup>m</sup>when thou shalt do *that which is* right in the sight of the LORD. Only thy <sup>n</sup>holy things which thou hast, and <sup>o</sup>thy vows, thou shalt take, and go unto the place which the LORD shall choose: and <sup>p</sup>thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, <sup>q</sup>that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God. ¶ When <sup>r</sup>the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou <sup>s</sup>succeedest them, and dwellest in their land; take heed to thyself <sup>t</sup>that thou be not snared <sup>u</sup>by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? Even so will I do likewise. <sup>v</sup>Thou

<sup>1</sup> Heb. *all thy days.*      <sup>2</sup> Heb. *be strong.*      <sup>3</sup> Heb. *inheritest, or, pos-*  
*sessest them.*      <sup>4</sup> Heb. *after them.*

down that the old rule (cp. Lev. xvii. 3, &c.) must be adhered to as regards animals slain in sacrifice, yet permission is now given to slaughter at home what was necessary for the table. The ceremonial distinctions did not apply in such cases, any more than to "the roebuck" (or gazelle) "and hart," animals allowed for food but not for sacrifice.

21. *if the place, &c.]* Rather, "Because,

or *since*, the place will be too far from thee." The permission given in rv. 15, 16 is repeated, and the reason of it assigned.

30. This caution is based upon the notion generally entertained in the ancient heathen world, that each country had its own tutelary deities whom it would be perilous to neglect; cp. 1 K. xx. 23; 2 K. xvii. 26. Israel was to shun such superstitions as unworthy of the elect people of God.

shalt not do so unto the **LORD** thy God: for every <sup>1</sup>abomination to the **LORD**, which he hateth, have they done unto their gods; for <sup>2</sup>even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: <sup>3</sup>thou shalt not add thereto, nor diminish from it.

**CHAP. 13.** IF there arise among you a prophet, or a <sup>4</sup>dreamer of dreams, <sup>5</sup>and giveth thee a sign or a wonder, and <sup>6</sup>the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the **LORD** your God <sup>7</sup>prooveth you, to know whether ye love the **LORD** your God with all your heart and with all your soul. Ye shall <sup>8</sup>walk after the **LORD** your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and <sup>9</sup>cleave unto him. <sup>10</sup>And <sup>11</sup>that prophet, or that dreamer of dreams, shall be put to death; because he hath <sup>12</sup>spoken to turn *you* away from the **LORD** your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the **LORD** thy God commanded thee to walk in. <sup>13</sup>So shalt thou put the evil away from the midst of thee. <sup>14</sup>If thy brother, the son of thy mother, or thy son, or thy daughter, or <sup>15</sup>the wife of thy bosom, or thy friend, <sup>16</sup>which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; <sup>17</sup>namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the <sup>18</sup>one end of the earth even unto the <sup>19</sup>other end of the earth; thou shalt <sup>20</sup>not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but <sup>21</sup>thou shalt surely kill him; <sup>22</sup>thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the **LORD** thy God, which brought thee out of the land of Egypt, from the house of <sup>23</sup>bondage. And <sup>24</sup>all Israel shall hear, and fear, and <sup>25</sup>shall do no more any such wickedness as this is among you. ¶<sup>26</sup>If

<sup>1</sup> Heb. abomination of the.

<sup>2</sup> Heb. spoken revolt against the **LORD**.

<sup>3</sup> Heb. bondmen.

**XIII.** The admonition of the closing verse of the last chapter introduces a new series of warnings intended to serve as a further safeguard against violation of these duties. The true modes and forms of worship have been laid down: the next step is to legislate against the authors and abettors of false ones.

1. *a prophet, or a dreamer of dreams*] Cp. Num. xii. 6. The "prophet" received his revelations by vision or direct oral communication (Num. xxiv. 16; 2 Sam. vii. 4; 2 Cor. xii. 2); "the dreamer of dreams" through the medium of a dream (1 K. iii. 5; Matt. ii. 13).

2. The Lord had said, "Thou shalt have none other gods but Me." A prophet is here supposed who invites the people "to go after other gods." To such a one no credit is under any circumstances to be given, even

should he show signs and wonders to authenticate his doctrine. The standing rule of faith and practice had been laid down once for all; that the people were to hold fast. The prophet who propounded another rule could only be an impostor.

A different case is considered in xviii. 18, &c.

5. The context and parallel passages (cp. xvii. 7; Lev. xx. 2) indicate that there was to be a regular judicial procedure, and that the manner of the execution was to be by stoning. In this the community was to take its part in order to show its horror at the crime, and to clear itself of complicity therein.

6. The omissions in this enumeration seem to imply that no one was bound to impeach father, mother, or husband.

12. City was to keep jealous watch over

<sup>r</sup> Lev. 18. 21  
& 20. 2.  
ch. 18. 10.  
Jer. 32. 35.  
Ez. 23. 37.  
<sup>s</sup> ch. 4. 2.  
& 13. 18.  
Josh. 1. 7.  
Prov. 30. 6.  
Rev. 22. 18.  
<sup>t</sup> Zech. 10. 2.  
<sup>u</sup> Matt. 24.  
24.  
2 Thes. 2. 9.  
<sup>v</sup> See ch. 18.  
22.  
Jer. 28. 9.  
Matt. 7. 22.  
<sup>w</sup> ch. 8. 2.  
1 Cor. 11.  
19.  
2 Thes. 2.  
11.  
Rev. 13. 14.  
<sup>x</sup> 2 Kin. 23.  
3.  
2 Chr. 34.  
31.  
<sup>y</sup> ch. 10. 20.  
<sup>z</sup> ch. 18. 20.  
Jer. 14. 16.  
Zech. 13. 3.  
<sup>a</sup> 1 Cor. 5. 13.  
<sup>b</sup> ch. 17. 2.  
<sup>c</sup> See Gen.  
16. 5.  
ch. 28. 54.  
Prov. 5. 20.  
Mic. 7. 5.  
<sup>d</sup> 1 Sam. 18.  
1. 3.  
& 20. 17.  
<sup>e</sup> Prov. 1.  
10.  
<sup>f</sup> ch. 17. 5.  
<sup>g</sup> ch. 17. 7.  
Acts 7. 58.  
<sup>h</sup> ch. 17. 13.  
& 19. 20.  
<sup>i</sup> Josh. 22.  
11, &c.  
Judg. 20. 1, 2.

thou shalt hear *say* in one of thy cities, which the *LORD* thy God hath given thee to dwell there, saying, *Certain* men, 'the children of Belial, 'are gone out from among you, and have withdrawn the inhabitants of their city, saying, 'Let us go and serve other gods, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, "destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

<sup>1</sup> John 2.  
<sup>16.</sup>  
<sup>2</sup> Jude 10.  
<sup>2</sup> Kin. 17.  
<sup>21.</sup>  
<sup>2</sup> ver. 2. 6.

<sup>1</sup> Ex. 22. 20.  
<sup>Lev. 27. 28.</sup>  
<sup>Josh. 6. 17.</sup>

<sup>2</sup> Josh. 6. 24.

<sup>2</sup> Josh. 8. 28.  
<sup>Isai. 17. 1.</sup>  
<sup>& 25. 2.</sup>  
<sup>Jer. 49. 2.</sup>  
<sup>2 ch. 7. 20.</sup>  
<sup>Josh. 6. 18.</sup>  
<sup>2 Josh. 6. 26.</sup>  
<sup>2 Gen. 22. 17.</sup>  
<sup>& 20. 4.</sup>  
<sup>& 28. 14.</sup>  
<sup>2 ch. 12. 25.</sup>  
<sup>29. 32.</sup>

<sup>2</sup> Rom. 8.  
<sup>16. & 9. 8.</sup>  
<sup>20.</sup>  
<sup>Gal. 3. 20.</sup>  
<sup>2 Lev. 19.</sup>  
<sup>28. & 21. 5.</sup>  
<sup>Jor. 16. 6.</sup>  
<sup>& 41. 5.</sup>  
<sup>& 47. 5.</sup>  
<sup>1 Thes. 4.</sup>  
<sup>13.</sup>  
<sup>2 Lev. 20.</sup>  
<sup>26.</sup>  
<sup>ch. 7. 6.</sup>  
<sup>& 26. 18. 19.</sup>  
<sup>2 Ez. 4. 14.</sup>  
<sup>Acts 10. 13.</sup>  
<sup>2 Lev. 11. 2.</sup>

13 serve other gods, which ye have not known; then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the edge of the sword, "destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

14 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt <sup>2</sup>burn with fire the city, and all the spoil thereof every whit, for the *LORD* thy God: and it shall be 15 <sup>2</sup>an heap for ever; it shall not be built again. And <sup>2</sup>there shall cleave nought of the <sup>2</sup>cursed thing to thine hand: that the *LORD* may <sup>2</sup>turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, <sup>2</sup>as 16 he hath sworn unto thy fathers; when thou shalt hearken to the voice of the *LORD* thy God, <sup>2</sup>to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the *LORD* thy God.

**CHAP. 14.** *YE are* <sup>2</sup>the children of the *LORD* your God: <sup>2</sup>ye shall not cut yourselves, nor make any baldness between your eyes for 2 the dead. <sup>2</sup>For thou *art* an holy people unto the *LORD* thy God, and the *LORD* hath chosen thee to be a peculiar people unto 3 himself, above all the nations that *are* upon the earth. ¶<sup>2</sup>Thou 4 shalt not eat any abominable thing. <sup>2</sup>These *are* the beasts 5 which ye shall eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the 6 <sup>3</sup>pygarg, and the wild ox, and the chamois. And every beast that parteth the hoof, and cleaveth the cleft into two claws, and 7 cheweth the cud among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* 8 they *are* unclean unto you. And the swine, because it divideth

<sup>1</sup> Or, *naughty men*: See  
<sup>Judg. 19. 22.</sup> <sup>1 Sam. 2.</sup>  
<sup>12. & 25. 17.</sup> <sup>25. 1 Kin.</sup>  
<sup>21. 10. 13.</sup> <sup>2 Cor. 6. 15.</sup>

<sup>2</sup> Or, *devoted*.  
<sup>3</sup> Or, *bison*.  
<sup>4</sup> Heb. *dishon*.

city, as man over man. The clause "which the *LORD* thy God hath given thee to dwell in" significantly reminds them that the real ownership of their dwellings rested in the *LORD* (cp. Lev. xxv. 23), and that they, the mere tenants, must not allow His property to become a centre of rebellion against His just authority.

13. In xv. 9 and in Nah. i. 11 the word Belial is rendered in our translation by the adjective "wicked." The word means *worthlessness*.

16. *every whit, for the *LORD* thy God* Some prefer: "as a whole offering to the *LORD* thy God."

XIV. The whole life and walk of the people were to be regulated by the principle "ye are the children of the *LORD* your God" (v. 1).

1. *make any baldness between your eyes* i.e. by shaving the forepart of the head and the eyebrows. The practices named in this verse were common amongst the heathen, and seem to be forbidden, not only because such wild excesses of grief (cp. 1 Kings xviii. 28) would be inconsistent in those who as children of a heavenly Father had prospects beyond this world, but also because these usages themselves arose out of idolatrous notions.

3-21. Cp. Lev. xi. The variations here, whether omissions or additions, are probably to be explained by the time and circumstances of the speaker.

5. The "pygarg" is a species of gazelle, and the "wild ox" and "chamois" are swift kinds of antelope.

the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. ¶ These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat: and whatsoever hath not fins and scales ye may not eat: it is unclean unto you. ¶ Of all clean birds ye shall eat. But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, and the owl, and the night hawk, and the cuckow, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth is unclean unto you: they shall not be eaten. But of all clean fowls ye may eat. Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk. ¶ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy

<sup>1</sup> Heb. *asketh of thee*.

21. The prohibition is repeated from Lev. xxii. 8. The directions as to the disposal of the carcase are peculiar to Deuteronomy, and their motive is clear. To have forbidden the people either themselves to eat that which had died, or to allow any others to do so, would have involved loss of property, and consequent temptation to an infraction of the command. The permissions now for the first time granted would have been useless in the wilderness. During the forty years' wandering there could be but little opportunity of selling such carcases; whilst non-Israelites living in the camp would in such a matter be bound by the same rules as the Israelites (Lev. xvii. 15, and xxiv. 22). Further, it would seem (cp. Lev. xvii. 15) that greater stringency is here given to the requirement of abstinence from that which had died of itself. Probably on this,

as on so many other points, allowance was made for the circumstances of the people. Flesh meat was no doubt often scarce in the desert. It would therefore have been a hardship to forbid entirely the use of that which had not been killed. Now however that the plenty of the Promised Land was before them, the modified toleration of this unholly food was withdrawn.

22. These words recall in general terms the command of the earlier legislation respecting tithes (cp. Lev. xxvii. 30; Num. xviii. 26), but refer more particularly to the second or Festival tithe, which was an exclusively vegetable one.

28, 29. Cp. marg. reff. The tithe thus directed in the third year to be dispensed in charity at home, was not paid in addition to that in other years bestowed on the sacred meals, but was substituted for it. The

<sup>1</sup> Lev. 11. 26.  
<sup>27</sup>

<sup>2</sup> Lev. 11. 0.

<sup>3</sup> Lev. 11. 13.

<sup>4</sup> Lev. 11. 20.

<sup>5</sup> See Lev.  
11. 21.

<sup>6</sup> Lev. 17. 15.  
Ez. 4. 14.

<sup>7</sup> ver. 2.

<sup>8</sup> Ex. 23. 19.

& 31. 26.

<sup>9</sup> Lev. 27. 30.

ch. 12. 6. 17.  
Neh. 10. 37.

<sup>10</sup> ch. 12. 5. 6.

7, 17, 18.

<sup>11</sup> ch. 15. 10.

20.

<sup>12</sup> ch. 12. 21.

<sup>13</sup> ch. 12. 7.  
18. & 26. 11.

<sup>14</sup> ch. 12. 12.  
18. 19.

<sup>15</sup> Num. 18.

<sup>16</sup> ch. 18. 1. 2.

<sup>17</sup> ch. 26. 12.  
Amos 4. 4.

<sup>v</sup> ch. 26. 12.  
<sup>w</sup> ver. 27.  
ch. 12. 12.

<sup>a</sup> ch. 15. 10.  
Prov. 3. 9,  
10.  
See Mal. 3.  
10.

<sup>a</sup> Ex. 21. 2.  
ch. 31. 10.  
Jer. 34. 14.  
<sup>b</sup> See ch. 23.  
20.

<sup>c</sup> ch. 29. 8.

<sup>d</sup> ch. 29. 1.

<sup>e</sup> ch. 28. 12,  
44.

<sup>f</sup> ch. 28. 13.  
Prov. 22. 7.  
<sup>g</sup> 1 John 3.  
17.

<sup>h</sup> Lev. 25. 35.  
Matt. 5. 42.  
Luke 6. 34,  
35.

<sup>i</sup> ch. 28. 54,  
56.

Prov. 23. 6.  
& 24. 22.

Matt. 20. 15.  
<sup>k</sup> ch. 24. 15.

<sup>l</sup> Matt. 25.  
41. 42.

<sup>m</sup> 2 Cor. 9.

5. 7.

<sup>n</sup> ch. 14. 20.

& 24. 10.

Ps. 41. 1.

Prov. 22. 9.

<sup>o</sup> Matt. 26.

11.

Mark 14. 7.

John 12. 8.

29 gates: <sup>v</sup> and the Levite, (because <sup>w</sup> he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which <sup>x</sup> are within thy gates, shall come, and shall eat and be satisfied; that <sup>y</sup> the LORD thy God may bless thee in all the work of thine hand which thou doest.

**CHAP. 15.** AT the end of <sup>z</sup>every seven years thou shalt make a release. And this is the manner of the release: Every <sup>1</sup>creditor that lendeth <sup>2</sup>ought unto his neighbour shall release <sup>3</sup>it; he shall not exact <sup>4</sup>it of his neighbour, or of his brother; because it is called <sup>5</sup>the LORD's release. <sup>6</sup>Of a foreigner thou mayest exact <sup>7</sup>it again: but <sup>8</sup>that which is thine with thy brother thine hand shall release; <sup>4</sup>save when there shall be no poor among you; <sup>9</sup>for the LORD shall greatly bless thee in the land which the LORD thy God <sup>5</sup>giveth thee <sup>for</sup> an inheritance to possess it: only <sup>4</sup>if thou carefully hearken unto the voice of the LORD thy God, to observe to <sup>6</sup>do all these commandments which I command thee this day. For the LORD thy God blesseth thee, as he promised thee: and <sup>10</sup>thou shalt lend unto many nations, but thou shalt not borrow; and <sup>11</sup>thou shalt reign over many nations, but they shall not reign over thee. <sup>12</sup>If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, <sup>13</sup>thou shalt not harden thine heart, nor shut <sup>14</sup>thine hand from thy poor brother: <sup>15</sup>but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his <sup>16</sup>need, <sup>in that</sup> which he wanteth. Beware that there be not a <sup>17</sup>thought in thy <sup>18</sup>wicked heart, saying, The seventh year, the year of release, is at hand; and thine <sup>19</sup>eye be evil against thy poor brother, and thou givest him nought; and <sup>20</sup>he cry unto the <sup>21</sup>LORD against thee, and <sup>22</sup>it be sin unto thee. Thou shalt surely give him, and <sup>23</sup>thine heart shall not be grieved when thou givest unto him: because that <sup>24</sup>for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine <sup>25</sup>hand unto. For <sup>26</sup>the poor shall never cease out of the land:

<sup>1</sup> Heb. master of the lending of his hand.

<sup>2</sup> Or, To the end that there be no poor among you.

<sup>3</sup> Heb. word.  
<sup>4</sup> Heb. Belial.

three years would count from the Sabbatical year (see next chap.), in which year there would of course be neither payment of tithe nor celebration of the Feasts at the Sanctuary. In the third and sixth years of the septennial cycle the Feasts would be superseded by the private hospitality enjoined in these verses.

**XV. 1-11.** The Year of Release is no doubt identical with the Sabbatical Year of the earlier legislation (Ex. xxiii. 10 seq., and Lev. xxv. 2 seq.), the command of the older legislation being here amplified. The release was probably for the year, not total and final, and had reference only to loans lent because of poverty (cp. vv. 4, 7). Yet even so the law was found too stringent for the avarice of the people; for it was one of those which the Rabbins "made of none effect by their traditions."

<sup>2</sup>, because it is called the LORD's release] Render, because proclamation has been made of the Lord's release. The verb is impersonal, and implies (cp. xxxi. 10) that "the solemnity of the year of release" has

been publicly announced.

3. The foreigner would not be bound by the restriction of the Sabbatical year, and therefore would have no claim to its special remissions and privileges. He could earn his usual income in the seventh as in other years, and therefore is not exonerated from liability to discharge a debt any more in the one than the others.

4. There is no inconsistency between this and v. 11. The meaning seems simply to be, "Thou must release the debt for the year, except when there be no poor person concerned, a contingency which may happen, for the Lord shall greatly bless thee." The general object of these precepts, as also of the year of Jubilee and the laws respecting inheritance, is to prevent the total ruin of a needy man, and his disappearance from the families of Israel by the sale of his patrimony.

9. Lit.: "Beware that there be not in thy heart a word which is worthlessness" (cp. xiii. 13 note).

therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.* And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath *blessed* thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore 16 I command thee this thing to day. And it shall be, *if he say unto thee, I will not go away from thee; because he loveth thee* 17 and thine house, because he is well with thee; then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant 18 thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth *a double hired servant to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ *All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.* Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. *And if there be any blemish therein, as if it be lame or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.* Thou shalt eat it within thy gates: *the unclean and the clean person shall eat it alike, as the roe-buck, and as the hart.* Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

**CHAP. 16. OBSERVE** the *month of Abib*, and keep the passover unto the LORD thy God: for *in the month of Abib the LORD*

<sup>p</sup> Ex. 21. 2.  
Lev. 25. 39.  
Jer. 34. 14.

<sup>q</sup> Prov. 10.  
22.  
<sup>r</sup> ch. 5. 15.  
& 16. 12.  
<sup>s</sup> Ex. 21. 5.  
6.

<sup>t</sup> See Isai.  
16. 14.  
& 21. 16.  
<sup>u</sup> Ex. 34. 10.  
Lev. 27. 26.  
Num. 3. 13.  
<sup>v</sup> ch. 16. 11.  
14.

<sup>y</sup> Lev. 22. 20.  
ch. 17. 1.

<sup>x</sup> ch. 12. 15.  
22.  
<sup>z</sup> ch. 12. 16.  
23.  
<sup>a</sup> Ex. 12. 2.  
&c.  
<sup>b</sup> Ex. 13. 4.  
& 34. 18.

**14. thou shalt furnish him liberally]** The verb in the Hebrew is remarkable. It means “thou shalt lay on his neck,” “adorn his neck with thy gifts.”

**12-18.** The commands here are repeated from Ex. xxi. 2-6, with amplifications relative to the maidservant (v. 12) and to the making (vv. 13 seq.) liberal provision for launching the freedman on an independent course of life. The release of the servant is connected with the Sabbatical principle though not with the Sabbatical year. It is noteworthy also that the prospect of a gift of this sort, the amount of which was left to the master's discretion, would be likely to encourage diligence and faithfulness during the years of servitude.

**18. he hath been worth a double hired servant to thee, in serving thee six years]** i.e. such a servant has earned twice as much as a common hired labourer would have done in the same time.

**19-23.** Cp. Ex. xiii. 11 seq. The directions of the preceding legislation (see Num. xviii. 15 seq.) are here assumed, with the injunction added, that the animals thus set apart to God (v. 19) were not to be used by

their owners for their earthly purposes. It is further allowed that firstborn animals which had a blemish should be regarded as exceptions, and instead of being given to God might be used as food (vv. 21, 22). The application of the firstborn of cattle is here directed as in xii. 6, 17 and xiv. 23: they are to be consumed in the sacred Feasts at the Sanctuary.

**XVI.** The cardinal point on which the whole of the prescriptions in this chapter turn, is evidently the same as has been so often insisted on in the previous chapters, viz. the concentration of the religious services of the people round one common Sanctuary. The prohibition against observing the great Feasts of Passover, Pentecost, and Tabernacle, the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses of this chapter (2, 6, 7, 11, 15, 16). Hence it is easy to see why nothing is here said of the other holy days.

**1-8. The Feast of Passover** (Ex. xii. 1-27; Num. ix. 1-14; Lev. xxiii. 1-8). A re-enforcement of this ordinance was the more

c Ex. 12. 20,  
 42.  
 d Num. 28.  
 19.  
 e ch. 12. 5,  
 26.  
 f Ex. 12. 15,  
 19. 30.  
 & 13. 3, 6, 7.  
 & 34. 18.  
 g Ex. 13. 7.  
 h Ex. 12. 10.  
 & 34. 25.  
 i Ex. 12. 6.  
 k Ex. 12. 8,  
 9.  
 2 Chr. 35.  
 13.  
 l 2 Kin. 23.  
 23.  
 John 2. 13,  
 23. & 11. 55.  
 m Ex. 12. 10.  
 & 13. 6.  
 Lev. 23. 8.  
 n Ex. 23. 16.  
 & 34. 22.  
 Lev. 23. 15.  
 Num. 28. 28.  
 Acts 2. 1.  
 o ver. 17.  
 1 Cor. 16. 2.  
 p ch. 12. 7,  
 12, 18.  
 ver. 14.  
 q ch. 15. 15.  
 r Ex. 23. 16.  
 Lev. 23. 34.  
 Num. 29. 12.  
 \* Neh. 8. 9,  
 &c.  
 t Lev. 23. 39,  
 40.

2 thy God brought thee forth out of Egypt <sup>c</sup>by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and <sup>d</sup>the herd, in the <sup>e</sup>place which the LORD shall choose to 3 place his name there. <sup>f</sup>Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4 <sup>g</sup>And there shall be no leavened bread seen with thee in all thy coast seven days; <sup>h</sup>neither shall there *any thing* of the flesh, which thou sacrificest the first day at even, remain all night 5 until the morning. ¶Thou mayest not <sup>i</sup>sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: 6 but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover <sup>j</sup>at even, at the going down of the sun, at the season that thou camest forth 7 out of Egypt. And thou shalt <sup>k</sup>roast and eat *it* <sup>l</sup>in the place which the LORD thy God shall choose: and thou shalt turn in 8 the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and <sup>m</sup>on the seventh day *shall* be a <sup>n</sup>solemn assembly to the LORD thy God: thou shalt do no work <sup>o</sup>therein. 9 ¶<sup>p</sup>Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest *to put* the 10 sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with <sup>q</sup>a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, <sup>r</sup>ac- 11 cording as the LORD thy God hath blessed thee: and <sup>s</sup>thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the 12 LORD thy God hath chosen to place his name there. <sup>t</sup>And thou shalt remember that thou wast a bondman in Egypt: and thou 13 shalt observe and do these statutes. ¶Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered 14 in thy <sup>u</sup>corn and thy wine: and <sup>v</sup>thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. <sup>w</sup>Seven days shalt thou keep a solemn feast unto the LORD thy God in the

<sup>1</sup> Or, *kill.*

<sup>2</sup> Heb. *restraint*, Lev. 23, 36.

<sup>3</sup> Or, *sufficiency.*

<sup>4</sup> Heb. *floor, and thy winepress.*

necessary because its observance had clearly been intermitted for thirty-nine years (see Josh. vi. 10). One Passover only had been kept in the wilderness, that recorded in Num. ix., where see notes.

2. *sacrifice the passover*] *i.e.* offer the sacrifices proper to the Feast of the Passover, which lasted seven days. Cp. a similar use of the word in a general sense in John xviii. 28. In the latter part of v. 4 and in the following verses Moses passes, as the context again shows, into the narrower sense of the word Passover.

7. After the Paschal Supper in the courts or neighbourhood of the Sanctuary was over, they might disperse to their several "tents" or "dwellings" (1 K. viii. 66). &c.

These would of course be within a short distance of the Sanctuary, because the other Paschal offerings were yet to be offered day by day for seven days, and the people would remain to share them; and especially to take part in the holy convocation on the first and seventh of the days.

9-12. Feast of Weeks; and vv. 13-17, Feast of Tabernacles. Nothing is here added to the rules given in Leviticus and Numbers except the clauses so often recurring in Deuteronomy and so characteristic of it, which restrict the public celebration of the Festivals to the Sanctuary, and enjoin that the enjoyments of them should be extended to the Levites, widows, orphans,

place which the **LORD** shall choose: because the **LORD** thy God shall bless thee in all thine increase, and in all the works of 16 thine hands, therefore thou shalt surely rejoice. ¶<sup>1</sup> Three times in a year shall all thy males appear before the **LORD** thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: 17 and <sup>2</sup>they shall not appear before the **LORD** empty: every man shall give<sup>3</sup> as he is able, according to the blessing of the **LORD** 18 thy God which he hath given thee. ¶<sup>2</sup>Judges and officers shall thou make thee in all thy gates, which the **LORD** thy God giveth thee, throughout thy tribes: and they shall judge the people 19 with just judgment. <sup>3</sup>Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the <sup>2</sup>words of the righteous. 20 That which is altogether just shalt thou follow, that thou mayest <sup>4</sup>live, and inherit the land which the **LORD** thy God 21 giveth thee. ¶<sup>3</sup>Thou shalt not plant thee a grove of any trees near unto the altar of the **LORD** thy God, which thou shalt make 22 thee. <sup>4</sup>Neither shalt thou set thee up any <sup>4</sup>image; which the **LORD** thy God hateth.

**CHAP. 17.** THOU <sup>1</sup>shalt not sacrifice unto the **LORD** thy God any bullock, or <sup>5</sup>sheep, wherein is blemish, or any evil-favouredness: 2 for that is an abomination unto the **LORD** thy God. ¶<sup>1</sup>If there be found among you, within any of thy gates which the **LORD** thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the **LORD** thy God, <sup>2</sup>in transgressing his 3 covenant, and hath gone and served other gods, and worshipped them, either <sup>4</sup>the sun, or moon, or any of the host of heaven, 4 <sup>4</sup>which I have not commanded; <sup>5</sup>and it be told thee, and thou hast heard of it, and enquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in 5 Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and <sup>6</sup>shalt stone them with stones, till

<sup>1</sup> Heb. according to the gift of his hand, 2 Cor. 8. 12.

<sup>2</sup> Or, matters.

<sup>3</sup> Heb. Justice, justice.

<sup>4</sup> Or, statue, or, pillar.

<sup>5</sup> Or, goat.

<sup>6</sup> Ex. 23. 14, 17. & 34. 23.

<sup>7</sup> Ex. 23. 15. & 34. 20.

<sup>8</sup> ver. 10.

<sup>9</sup> ch. 1. 16.

<sup>10</sup> 1 Chr. 23. 4. & 26. 29.

<sup>11</sup> 2 Chr. 10. 5,

<sup>12</sup> 8. a Ex. 23. 2.

<sup>13</sup> Lev. 10. 15.

<sup>14</sup> b ch. 1. 17.

<sup>15</sup> Prov. 24. 23.

<sup>16</sup> c Ex. 23. 8.

<sup>17</sup> Prov. 17. 23.

<sup>18</sup> Eccles. 7. 7.

<sup>19</sup> d Ez. 18. 5, 9.

<sup>20</sup> e Ex. 31. 13.

<sup>21</sup> f Kin. 14. 15.

<sup>22</sup> g Kin. 17. 16.

<sup>23</sup> h Chr. 33. 3.

<sup>24</sup> i Lev. 20. 1.

<sup>25</sup> a Mal. 1. 8, 13, 14.

<sup>26</sup> b ch. 13. 6.

<sup>27</sup> c Josh. 7. 11,

<sup>28</sup> 15. d Judg. 2. 20.

<sup>29</sup> e 2 Kin. 18. 12.

<sup>30</sup> f Hos. 8. 1.

<sup>31</sup> g ch. 4. 10.

<sup>32</sup> h Job 31. 26.

<sup>33</sup> i Jer. 7. 22,

<sup>34</sup> 23, 31.

<sup>35</sup> j ch. 13. 12.

<sup>36</sup> k Lev. 24. 16.

<sup>37</sup> l ch. 13. 10.

<sup>38</sup> m Josh. 7. 25.

18-22. These verses are closely connected in subject with the following chapter, and introduce certain directions for the administration of justice and the carrying on of the civil government of the people in Canaan. During the lifetime of Moses, he himself, specially inspired and guided by God, was sufficient, with the aid of the subordinate judges (cp. Ex. xviii. 13 seq.), for the duties in question. But now that Moses was to be withdrawn, and the people would soon be scattered up and down the land of Canaan, regular and permanent provision must be made for civil and social order and good government.

21. *a grove, &c.*] Render, Thou shalt not plant for thee any tree as an idol: literally, <sup>1</sup>as an Asherah, <sup>2</sup>i.e. an image of Astarte or Ashtaroth, the Phoenician goddess (cp. vii. 5 note, 13). The word is rendered "grove" by A. V. also in vii. 5, xii. 3; Ex. xxxiv. 13; Judg. vi. 25, but cannot be maintained, for the word is connected with various verbs

which are quite inapplicable to a grove. The wooden idol in question was the stem of a tree, stripped of its boughs, set upright in the ground, and rudely carved with emblems.

XVII. 1. This verse belongs in subject to the last chapter. It prohibits once more (cp. xv. 21) that form of insult to God which consists in offering to Him a blemished sacrifice.

*any evil-favouredness*]. Render any evil thing. The reference is to the faults or maimed enumerated in Lev. xxii. 22-24.

2-7. Cp. xiii. 1 seq. Here special reference is made to the legal forms to be adopted, *vv. 5-7*. The sentence was to be carried into effect at "the gates" (cp. Gen. xix. 1 note) of the town in which the crime was committed; because, as "all the people" were to take a part, an open space would be requisite for the execution. Note the typical and prophetic aspect of the injunction; cp. Acts vii. 58; Heb. xiii. 12.

<sup>h</sup> Num. 35.  
 30.  
 ch. 19. 15.  
 Matt. 18. 16.  
 John 9. 17.  
 2 Cor. 13. 1.  
 1 Tim. 5. 19.  
 Heb. 10. 28.  
<sup>i</sup> ch. 13. 0.  
<sup>k</sup> ver. 12.  
 ch. 13. 5.  
<sup>l</sup> 2 Chr. 19.  
 10.  
 Hag. 2. 11.  
 Mal. 2. 7.  
<sup>m</sup> See Ex.  
 21. 13, 20.  
 Num. 35. 11,  
 16, 19.  
 ch. 19. 4.  
<sup>n</sup> ch. 12. 5.  
 Ps. 122. 5.  
<sup>o</sup> See Jer. 18.  
 18.  
<sup>p</sup> ch. 10. 17.  
<sup>q</sup> Ez. 44. 24.  
<sup>r</sup> Num. 15.  
 30.  
 Ezra 10. 8.  
 Hos. 4. 4.  
<sup>s</sup> ch. 18. 5.  
<sup>t</sup> ch. 13. 5.  
<sup>u</sup> ch. 13. 11.  
 & 10. 20.  
<sup>v</sup> 1 Sam. 8.  
 5, 10, 20.  
<sup>y</sup> See 1 Sam.  
 9. 15.  
 1 Chr. 22.  
 10.  
<sup>x</sup> Jer. 30. 21.  
<sup>a</sup> 1 Kin. 4.  
 26.  
 Ps. 20. 7.  
<sup>b</sup> Isa. 31. 1.  
 Ez. 17. 15.  
<sup>c</sup> Ex. 13. 17.  
 Num. 14. 3,  
 4.

6 they die. <sup>b</sup>At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the 7 mouth of one witness he shall not be put to death. <sup>c</sup>The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So <sup>d</sup>thou shalt put the 8 evil away from among you. ¶<sup>e</sup>If there arise a matter too hard for thee in judgment, <sup>f</sup>between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, <sup>g</sup>and get thee 9 up into the place which the <sup>h</sup>LORD thy God shall choose; and <sup>i</sup>thou shalt come unto the priests the Levites, and <sup>j</sup>unto the judge that shall be in those days, and enquire; <sup>k</sup>and they shall 10 shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the <sup>h</sup>LORD shall choose shall shew thee; and thou shalt observe to do 11 according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, <sup>l</sup>to the 12 right hand, nor <sup>m</sup>to the left. And <sup>n</sup>the man that will do presumptuously, <sup>o</sup>and will not hearken unto the priest <sup>p</sup>that standeth to minister there before the <sup>h</sup>LORD thy God, or unto the judge, even that man shall die: and <sup>q</sup>thou shalt put away the 13 evil from Israel. <sup>r</sup>And all the people shall hear, and fear, and 14 do no more presumptuously. ¶When thou art come unto the land which the <sup>h</sup>LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, <sup>s</sup>I will set a king over 15 me, like as all the nations that <sup>t</sup>are about me; thou shalt in any wise set <sup>u</sup>him king over thee, <sup>v</sup>whom the <sup>h</sup>LORD thy God shall choose: <sup>w</sup>one <sup>x</sup>from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which <sup>y</sup>is not thy 16 brother. But he shall not multiply <sup>z</sup>horses to himself, nor cause the people <sup>b</sup>to return to Egypt, to the end that he should multiply horses: forasmuch as <sup>c</sup>the <sup>h</sup>LORD hath said unto you,

<sup>1</sup> Heb. *not to hearken.*

8-13. The cases in question are such as the inferior judges did not feel able to decide satisfactorily, and which accordingly they remitted to their superiors (cp. Ex. xviii. 23-27).

The Supreme Court (v. 9) is referred to in very general terms as sitting at the Sanctuary (v. 8). "The judge" would no doubt usually be a layman, and thus the court would contain both an ecclesiastical and a civil element. Jehoshaphat (2 Chr. xix. 4-11) organized his judicial system very closely upon the lines here laid down.

14. No encouragement is given to the desire, natural in an Oriental people, for monarchical government; but neither is such desire blamed, as appears from the fact that conditions are immediately laid down upon which it may be satisfied. Cp. marg. *reff.*

15. The king, like the judges and officers (cp. xvi. 18), is to be chosen by the people; but their choice is to be in accordance with the will of God, and to be made from

amongst "their brethren." Cp. 1 S. ix. 15, x. 24, xvi. 1; 1 K. xix. 16.

*thou mayest not set a stranger over thee* The Jews extended this prohibition to all offices whatsoever (cp. Jer. xxx. 21); and naturally attached the greatest importance to it: whence the significance of the question proposed to our Lord, "Is it lawful to give tribute to *Cesar*?" (Matt. xxii. 17). A Gentile head for the Jewish people, which it was a principal aim of the Law to keep peculiar and distinct from others, was an anomaly.

16. The horse was not anciently used in the East for purposes of agriculture or travelling, but ordinarily for war only. He appears constantly in Scripture as the symbol and embodiment of fleshly strength and the might of the creature (cp. Ps. xx. 7, xxxiii. 16, 17, cxlvii. 10; Job xxxix. 19 seq.), and is sometimes significantly spoken of simply as "the strong one" (cp. Jer. viii. 16). The spirit of the prohibition therefore is that the king of Israel must not, like other



<sup>a</sup> Ex. 22. 20.  
 Num. 18. 12.  
 24.  
<sup>b</sup> Ex. 28. 1.  
 Num. 3. 10.  
<sup>c</sup> ch. 10. 8.  
 & 17. 12.  
<sup>d</sup> Num. 35.  
 2. 3.  
<sup>e</sup> ch. 12. 5.  
<sup>f</sup> 2 Chr. 31.  
 2.  
<sup>g</sup> 2 Chr. 31.  
 4.  
 Neh. 12. 44.  
 47.  
<sup>h</sup> Lev. 18. 26.  
 27. 30.  
 ch. 12. 20.  
<sup>i</sup> Lev. 18.  
 21.  
 ch. 12. 31.  
<sup>j</sup> Lev. 10.  
 26. 31.  
 & 20. 27.  
 Isai. 8. 10.  
<sup>k</sup> Lev. 20. 27.  
<sup>l</sup> 1 Sam. 28.  
 7.  
<sup>m</sup> Lev. 18. 24.  
 25.  
 ch. 0. 4.  
<sup>n</sup> ver. 13.  
 John 1. 45.  
 Acts 3. 22.  
 & 7. 37.

4 <sup>d</sup>The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For <sup>e</sup>the Lord thy God hath chosen him out of all thy tribes, <sup>f</sup>to stand to minister in the name of the Lord, him and his sons 6 for ever. ¶ And if a Levite come from any of thy gates out of all Israel, where he <sup>g</sup>sojourned, and come with all the desire of 7 his mind <sup>h</sup>unto the place which the Lord shall choose; then he shall minister in the name of the Lord his God, <sup>i</sup>as all his brethren the Levites *do*, which stand there before the Lord. 8 They shall have like <sup>j</sup>portions to eat, beside <sup>k</sup>that which cometh 9 of the sale of his patrimony. ¶ When thou art come into the land which the Lord thy God giveth thee, <sup>l</sup>thou shalt not learn 10 to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter <sup>m</sup>to pass through the fire, <sup>n</sup>or that useth divination, <sup>o</sup>or an 11 observer of times, or an enchanter, or a witch, <sup>p</sup>or a charmer, or a consulter with familiar spirits, or a wizard, or a <sup>q</sup>necromancer. 12 For all that do these things <sup>r</sup>are an abomination unto the Lord: and <sup>s</sup>because of these abominations the Lord thy God doth 13 drive them out from before thee. Thou shalt be <sup>t</sup>perfect with 14 the Lord thy God. For these nations, which thou shalt 15 possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so *to do*. 15 ¶ The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye

<sup>1</sup> Heb. *his sales by the*

<sup>2</sup> Or, *upright*, or, *sincere*,  
<sup>3</sup> Or, *inherit*.  
 Gen. 17. 1.

6-8. These verses presuppose that part of the Levites only will be in residence and officiating at the place of the Sanctuary, the others of course dwelling at their own homes in the Levitical cities, or "sojourning" elsewhere; cp. marg. reff. But if any Levite out of love for the service of the Sanctuary chose to resort to it when he might reside in his own home, he was to have his share in the maintenance which was provided for those ministering in the order of their course.

8. *beside that which cometh of the sale of his patrimony*] The Levites had indeed "no part nor inheritance with Israel," but they might individually possess property, and in fact often did so (cp. 1 K. ii. 26; Jer. xxxii. 7; Acts iv. 36). The Levite who desired to settle at the place of the Sanctuary would probably sell his patrimony when quitting his former home. The text directs that he should, notwithstanding any such private resources, duly enjoy his share of the perquisites provided for the ministers at the sanctuary, and as he was "waiting at the altar" should be "partaker with the altar" (1 Cor. ix. 13).

10. *to pass through the fire*] i.e. to Moloch; cp. Levit. xx. 2 note.

*that useth divination*] Cp. Num. xxviii. 23 note.

*observer of times...enchanter*] Cp. Lev. xix. 26 note.

*witch*] Rather "sorcerer," cp. Ex. vii. 11 note.

11. *a charmer*] i.e. one who fascinates and subdues noxious animals or men, such as the famous serpent-charmers of the East (Ps. lviii. 4, 5).

*a consulter with familiar spirits...a wizard*] Cp. Lev. xix. 31 note.

*necromancer*] Lit. "one who interrogates the dead." The purpose of the text is obviously to group together all the known words belonging to the practices in question. Cp. 2 Chr. xxxiii. 6.

13. *perfect*] As in Gen. xvii. 1; Job i. 1; Matt. v. 48. The sense is that Israel was to keep the worship of the true God wholly uncontaminated by idolatrous pollutions.

15-19. The ancient Fathers of the Church and the generality of modern commentators have regarded our Lord as the Prophet promised in these verses. It is evident from the New Testament alone that the Messianic was the accredited interpretation amongst the Jews at the beginning of the Christian era (cp. marg. reff., and John iv. 25); nor can our Lord Himself, when He declares that Moses "wrote of Him" (John v. 45-47), be supposed to have any other words more directly in view than these, the only words in which Moses, speaking in his own person, gives any prediction of the kind. But the verses seem to have a further, no less evident if subsidiary, reference to a prophetic order which should stand from time to time, as Moses had done, between God and the people; which should make known God's will to the latter; which should by its

16 shall hearken; according to all that thou desiredst of the LORD thy God in Horeb <sup>in</sup> the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, neither let me see 17 this great fire any more, that I die not. And the LORD said unto me, "They have well *spoken* that which they have spoken. 18 <sup>a</sup>I will raise them up a Prophet from among their brethren, like unto thee, and <sup>b</sup>will put my words in his mouth; <sup>c</sup>and he 19 shall speak unto them all that I shall command him. <sup>d</sup>And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him. 20 But <sup>b</sup>the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or <sup>c</sup>that shall speak in the name of other gods, even that prophet shall 21 die. And if thou say in thine heart, How shall we know the 22 word which the LORD hath not spoken? <sup>d</sup>When a prophet speaketh in the name of the LORD, <sup>e</sup>if the thing follow not, nor come to pass, *that is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it <sup>f</sup>presumptuously: thou shalt not be afraid of him.

**CHAP. 19.** WHEN the LORD thy God <sup>a</sup>hath cut off the nations, whose land the LORD thy God giveth thee, and thou <sup>b</sup>succeedest 2 them, and dwellest in their cities, and in their houses; <sup>c</sup>thou shalt separate three cities for thee in the midst of thy land, 3 which the LORD thy God giveth thee to possess it. Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every 4 slayer may flee thither. And <sup>d</sup>this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his

<sup>a</sup> ch. 9. 10.  
<sup>b</sup> Ex. 20. 19.  
<sup>c</sup> Heb. 12. 19.

<sup>d</sup> ch. 5. 28.

<sup>e</sup> ver. 15.  
<sup>f</sup> John 1. 45.  
Acts 3. 22.  
& 7. 37.  
<sup>g</sup> Isa. 51. 16.

<sup>h</sup> John 17. 8.  
<sup>i</sup> John 4. 25.  
& 8. 28.  
& 12. 49. 50.

<sup>j</sup> Acts 3. 23.  
<sup>k</sup> ch. 13. 5.

<sup>l</sup> Jer. 14. 14.  
<sup>m</sup> Zech. 13. 3.

<sup>n</sup> ch. 13. 1.  
<sup>o</sup> Jer. 2. 8.

<sup>p</sup> Jer. 23. 9.  
<sup>q</sup> See ch. 13. 2.

<sup>r</sup> ver. 20.

<sup>s</sup> ch. 12. 29.

<sup>t</sup> Ex. 21. 13.  
Num. 35. 10.  
14.  
Josh. 20. 2.

<sup>u</sup> Num. 35.  
15.  
ch. 4. 42.

<sup>1</sup> Heb. *inheritest*, or, *possessest*.

presence render it unnecessary either that God should address the people directly, as at Sinai (v. 16; cp. v. 25 seq.), or that the people themselves in lack of counsel should resort to the superstitions of the heathen.

In fact, in the words before us, Moses gives promise both of a prophetic order, and of the Messiah in particular as its chief; of a line of prophets culminating in one eminent individual. And in proportion as we see in our Lord the characteristics of the Prophet most perfectly exhibited, so must we regard the promise of Moses as in Him most completely accomplished.

20. Cp. marg. *reff.*

21. *And if thou say in thine heart, How, &c.]* The passage evidently assumes such an occasion for consulting the prophet as was usual amongst the heathen, *e.g.* an impending battle or other such crisis (cp. 1 K. xxii. 11), in which his veracity would soon be put to the test. Failure of a prediction is set forth as a sure note of its being "presumptuous." But from xiii. 2 seq. we see that the fulfilment of a prediction would not decisively accredit him who uttered it: for the prophet or dreamer of dreams who endeavoured on the strength of miracles to seduce to idolatry was to be rejected and punished. Nothing therefore *contrary* to the revealed truth of God was to be ac-

cepted under any circumstances.

**XIX.** This and the next two chapters contain enactments designed to protect human life, and to impress its sanctity on Israel.

1-13. In these verses the directions respecting the preparation of the roads to the cities of refuge, the provision of additional cities in case of an extension of territory, and the intervention of the elders as representing the congregation, are peculiar to Deuteronomy and supplementary to the laws on the same subject given in the earlier books (cp. marg. *ref.*).

1. 2. The three cities of refuge for the district east of Jordan had been already named. Moses now directs that when the territory on the west of Jordan had been conquered, a like allotment of three other cities in it should be made. This was accordingly done; cp. Josh. xx. 1 seq.

3. *Thou shall prepare thee a way]* It was the duty of the Senate to repair the roads that led to the cities of refuge annually, and remove every obstruction. No hillock was left, no river over which there was not a bridge; and the road was at least two and thirty cubits broad. At cross-roads there were posts bearing the words *Refuge*, *Refuge*, to guide the fugitive in his flight. It seems as if in Isa. xl. 3 seq. the imagery were borrowed from the preparation of the ways to the cities of refuge.

<sup>a</sup> Num. 35.  
12.

<sup>c</sup> Gen. 15. 18.  
ch. 12. 20.

<sup>f</sup> Josh. 20. 7.  
8.

<sup>g</sup> Ex. 21. 12.  
Num. 35. 16,  
24.  
ch. 27. 24.  
Prov. 23. 17.

<sup>h</sup> ch. 13. 8.  
& 25. 12.  
<sup>i</sup> Num. 35.  
33. 34.  
ch. 21. 9.  
1 Kin. 2. 31.  
<sup>k</sup> ch. 27. 17.  
Joh 24. 2.  
Prov. 22. 28.  
Hos. 5. 10.  
<sup>l</sup> Num. 35.  
30.  
ch. 17. 6.  
<sup>m</sup> Ps. 27. 12.  
& 35. 11.  
<sup>n</sup> ch. 17. 9.  
& 21. 5.

<sup>o</sup> Prov. 10. 5,  
9.  
Dan. 6. 24.

<sup>p</sup> ch. 13. 5.  
& 17. 7.

5 neighbour ignorantly, whom he hated not <sup>1</sup> in time past; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the <sup>2</sup>head slippeth from the <sup>3</sup>helve, and <sup>4</sup>lighteth upon his neighbour, that he die; he shall flee unto one of those 6 cities, and live: <sup>5</sup>lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and <sup>6</sup>slay him; whereas he *was* not worthy of death, inasmuch as he hated him not <sup>7</sup>in time past. ¶ Wherefore I command thee, saying, Thou shalt separate three cities for thee. 8 And if the <sup>8</sup>LORD thy God <sup>9</sup>enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised 9 to give unto thy fathers; if thou shalt keep all these commandments to do them, which I command thee this day, to love the <sup>10</sup>LORD thy God, and to walk ever in his ways; <sup>11</sup>then shalt thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which the <sup>12</sup>LORD thy God giveth thee <sup>13</sup>for an inheritance, and <sup>14</sup>so blood be upon thee. ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him <sup>15</sup>mortally that he die, and flee 12 into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the 13 avenger of blood, that he may die. <sup>16</sup>Thine eye shall not pity him, <sup>17</sup>but thou shalt put away the *guilt* of innocent blood from 14 Israel, that it may go well with thee. ¶ <sup>18</sup>Thou shalt not removethy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the 15 <sup>19</sup>LORD thy God giveth thee to possess it. ¶ <sup>20</sup>One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the 16 mouth of three witnesses, shall the matter be established. If a false witness <sup>21</sup>rise up against any man to testify against him 17 <sup>22</sup>that which is wrong; then both the men, between whom the controversy *is*, shall stand before the <sup>23</sup>LORD, <sup>24</sup>before the priests 18 and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, *if* the witness be a false witness, <sup>25</sup>and hath testified falsely against his brother; 19 <sup>26</sup>then shall ye do unto him, as he had thought to have done unto his brother: so <sup>27</sup>shalt thou put the evil away from among

<sup>1</sup> Heb. *from yesterday the third day.*

<sup>2</sup> Heb. *iron.*

<sup>3</sup> Heb. *wood.*

<sup>4</sup> Heb. *findeth.*

<sup>5</sup> Heb. *smite him in life.*

<sup>6</sup> Heb. *from yesterday the third day.*

<sup>7</sup> Heb. *in life.*

<sup>8</sup> Or, *falling away.*

5. *with the axe*] Lit. "with the iron." Note the employment of iron for tools, and cp. iii. 11 note.

8. 9. Provision is here made for the anticipated enlargement of the borders of Israel to the utmost limits promised by God, from the river of Egypt to the Euphrates (Gen. xv. 18; Ex. xxiii. 31, and notes). This promise, owing to the sins of the people, did not receive its fulfilment till after David had conquered the Philistines, Syrians, &c.; and this but a transient one, for many of the conquered peoples regained independence on the dissolution of Solomon's empire.

14. As a man's life is to be held sacred, so are his means of livelihood; and in this connection a prohibition is inserted against re-

moving a neighbour's landmark: cp. marg. reff.

16. *testify against him that which is wrong*] Marg. more literally, "a falling away." The word is used (xiii. 5) to signify apostasy or revolt; here it is no doubt to be understood in the wider sense of any departure from the Law.

17. *both the men, between whom the controversy is.* Not the accused and the false witness, but the plaintiff and defendant (cp. Ex. xxiii. 1) who were summoned before the supreme court held, as provided in chap. xvii., at the Sanctuary. The judges acted as God's representative; to lie to them was to lie to Him.

19, 21. See marg. reff.

20 you. <sup>4</sup>And those which remain shall hear, and fear, and shall 21 henceforth commit no more any such evil among you. <sup>5</sup>And thine eye shall not pity; but <sup>6</sup>life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

**CHAP. 20.** WHEN thou goest out to battle against thine enemies, and seest <sup>7</sup>horses, and chariots, *and* a people more than thou, be not afraid of them: for the **LORD** thy God is <sup>8</sup>with thee, which 2 brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall 3 approach and speak unto the people, and shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts <sup>9</sup>faint, fear not, and do not <sup>10</sup>tremble, 4 neither be ye terrified because of them; for the **LORD** your God is he that goeth with you, <sup>11</sup>to fight for you against your enemies, 5 to save you. ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not <sup>12</sup>dedicated it? Let him go and return to his house, lest 6 he die in the battle, and another man dedicate it. And what man *is he* that hath planted a vineyard, and hath not <sup>13</sup>yet <sup>14</sup>eaten of it? Let him *also* go and return unto his house, lest he die in 7 the battle, and another man eat of it. <sup>15</sup>And what man *is there* that hath betrothed a wife, and hath not taken her? Let him go and return unto his house, lest he die in the battle, and another 8 man take her. And the officers shall speak further unto the people, and they shall say, <sup>16</sup>What man *is there that is* fearful and fainthearted? Let him go and return unto his house, lest his 9 brethren's heart <sup>17</sup>faint as well as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies <sup>18</sup>to lead the people. 10 ¶ When thou comest nigh unto a city to fight against it, <sup>19</sup>then 11 proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people <sup>20</sup>that *is* found therein shall be tributaries unto thee, and they 12 shall serve thee. And if it will make no peace with thee, but 13 will make war against thee, then thou shalt besiege it: and when the **LORD** thy God hath delivered it into thine hands, <sup>21</sup>thou shalt 14 smite every male thereof with the edge of the sword: but the women, and the little ones, and <sup>22</sup>the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou <sup>23</sup>take unto thyself;

<sup>1</sup> Hob. *be tender.*

See Lev. 10. 23, 24. ch.

<sup>5</sup> Heb. *to be in the head of*

<sup>2</sup> Hob. *make haste.*

23. 30.

<sup>6</sup> *the people.*

<sup>3</sup> Hob. *made it common:*

<sup>4</sup> Heb. *melt.*

<sup>7</sup> Heb. *spoil.*

**XX. 1. horses, and chariots]** The most formidable elements of an Oriental host, which the Canaanites possessed in great numbers; (cp. Josh. xvii. 16; Judg. iv. 3; 1 S. xiii. 5. Israel could not match these with corresponding forces (cp. xvii. 16 notes and ref.), but, having the God of battles on its side, was not to be dismayed by them; the assumption being that the war had the sanction of God, and was consequently just.

**2. the priest]** Not the High-priest, but one appointed for the purpose, and called, according to the Rabbins, "the Anointed of the War;" hence perhaps the expression of Jer. vi. 4, &c. "prepare ye" (lit. consecrate) "war." Thus Phinehas went with the warriors to fight against Midian, (Num. xxxi. 6; cp. 1 S. iv. 4, 11; 2 Chr. xiii. 12).

**5. the officers]** See Ex. v. 6 note. <sup>5</sup> Heb. *to be in the head of* <sup>6</sup> *the people.* <sup>7</sup> Heb. *spoil.* <sup>8</sup> *dedicated it]* Cp. marg. ref. The expression is appropriate, because various ceremonies of a religious kind were customary amongst the Jews on taking possession of a new house. The immunity conferred in this verse lasted, like that in v. 7 (cp. xxiv. 5), for a year.

**6.** See marg. and ref. The fruit of newly-planted trees was set apart from common uses for four years.

**9.** The meaning is that the "officers" should then subdivide the levies, and appoint leaders of the smaller divisions thus constituted.

**10-20.** Directions intended to prevent wanton destruction of life and property in sieges.

<sup>2</sup> ch. 17. 13.

<sup>8</sup> & 21. 21.

<sup>9</sup> ver. 13.

<sup>10</sup> Ex. 21. 23.

<sup>11</sup> Lev. 21. 20.

<sup>12</sup> Matt. 5. 38.

<sup>13</sup> See 1 S. 20.

<sup>14</sup> 7.

<sup>15</sup> Is. 31. 1.

<sup>16</sup> Num. 23.

<sup>21</sup> ch. 31. 6, 8.

<sup>22</sup> 2 Chr. 13. 12.

<sup>23</sup> & 32. 7, 8.

<sup>1</sup> ch. 1. 30.

<sup>2</sup> & 3. 22.

<sup>10</sup> Josh. 23. 10.

<sup>4</sup> See Neh.

<sup>12</sup> 27.

<sup>13</sup> 1 S. 30, title.

<sup>5</sup> ch. 24. 5.

<sup>1</sup> Jdg. 7. 3.

<sup>2</sup> 2 Sam. 20. 18, 20.

<sup>1</sup> Num. 31.

<sup>7</sup>.

<sup>2</sup> Josh. 8. 2.



shall answer and say, Our hands have not shed this blood, 8 neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, <sup>a</sup>and lay not innocent blood <sup>1</sup>unto thy people of Israel's charge. And the blood shall 9 be forgiven them. So <sup>a</sup>shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that which is* right in 10 the sight of the Lord. ¶ When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into 11 thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that 12 thou wouldest have her to thy wife; then thou shalt bring her 13 home to thine house; and she shall shave her head, and <sup>2</sup><sup>3</sup> pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and <sup>1</sup>bowail her father and her mother a full month: and after that thou shalt go in 14 unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou 15 hast <sup>a</sup>humbled her. ¶ If a man have two wives, one beloved, <sup>b</sup>and another hated, and they have born him children, *both* the beloved and the hated; and if the firstborn son be her's that was 16 hated: then it shall be, 'when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn: but he shall acknowledge the son of the hated *for* the firstborn, <sup>c</sup>by giving him a double portion of all <sup>d</sup>that he hath: for he *is* <sup>e</sup>the beginning of his strength; <sup>f</sup>the right of the firstborn *is* his. ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto 19 them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of

<sup>1</sup> Heb. *in the midst.*

<sup>3</sup> Heb. *make, or, dress.*

<sup>4</sup> Heb. *that is found with him.*

10 seq. The regulations which now follow in the rest of this and throughout the next chapter bring out the sanctity of various personal rights and relations fundamental to human life and society.

10-14. The war supposed here is one against the neighbouring nations after Israel had utterly destroyed the Canaanites (cp. vii. 3), and taken possession of their land.

12. The shaving the head (a customary sign of purification, Lev. xiv. 8; Num. viii. 7), and the putting away "the garment of her captivity" were designed to signify the translation of the woman from the state of a heathen and a slave to that of a wife amongst the Covenant-people. Consistency required that she should "pare" (dress, cp. 2 S. xix. 24), not "suffer to grow," her nails; and thus, so far as possible, lay aside everything belonging to her condition as an alien.

13. *bewail her father and her mother a full month.* This is prescribed from motives of humanity, that the woman might have time and leisure to detach her affections from

their natural ties, and prepare her mind for new ones.

14. *thou shalt not make merchandise of her.* Rather, thou shalt not constrain her: lit. "treat her with constraint," or "treat her as a slave."

15-17. Moses did not originate the rights of primogeniture (cp. Gen. xxv. 31), but recognized them, since he found them pre-existing in the general social system of the East. Paternal authority could set aside these rights on just grounds (Gen. xxvii. 33), but it is forbidden here to do so from mere partiality.

18-21. The formal accusation of parents against a child was to be received without inquiry, as being its own proof. Thus the just authority of the parents is recognized and effectually upheld (cp. Ex. xx. 12, xxii. 15, 17; Lev. xx. 9); but the extreme and irresponsible power of life and death, conceded by the law of Rome and other heathen nations, is withheld from the Israelite father. In this, as in the last law, provision is made against the abuses of a necessary authority.

<sup>a</sup> Jonah 1. 14.

<sup>b</sup> ch. 19. 13.

<sup>c</sup> See Ps. 45. 10.

<sup>d</sup> Gen. 31. 2. ch. 22. 29.

Judg. 19. 24. <sup>e</sup> Gen. 29. 33.

<sup>f</sup> 1 Chr. 5. 2. & 26. 10. 2 Chr. 11. 10. 22.

<sup>g</sup> See 1 Chr. 5. 1.

<sup>h</sup> Gen. 49. 3.

<sup>i</sup> Gen. 25. 31, 33.

20 his place; and they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; 21 *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: "so shalt thou put evil away from among you; and all Israel shall hear, and fear.

<sup>a</sup> ch. 13. 5.  
<sup>a</sup> & 19. 19. 20.  
<sup>a</sup> & 22. 21. 24.  
<sup>a</sup> ch. 13. 11.  
<sup>a</sup> ch. 19. 6.  
<sup>a</sup> & 22. 26.  
<sup>a</sup> Acts 23. 29.  
<sup>a</sup> & 25. 11. 25.  
<sup>a</sup> & 26. 31.  
<sup>a</sup> Josh. 8.  
<sup>a</sup> 29.  
<sup>a</sup> & 10. 26. 27.  
<sup>a</sup> John 19. 31.  
<sup>a</sup> Gal. 3. 13.  
<sup>a</sup> Lev. 18. 25.  
<sup>a</sup> Num. 35. 34.  
<sup>a</sup> Ex. 23. 4.

22 ¶ And if a man have committed a sin *worthy* of death, and he 23 be to be put to death, and thou hang him on a tree: *his* body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for *he* that is hanged *is* <sup>a</sup>accursed of God;) that *thy* land be not defiled, which the **LORD** thy God giveth thee *for* an inheritance.

**CHAP. 22.** THOU <sup>a</sup>shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring 2 them again unto thy brother. And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother 3 seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest 4 not hide thyself. <sup>b</sup>Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt 5 surely help him to lift *them* up again. ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto 6 the **LORD** thy God. ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the 7 eggs, "thou shalt not take the dam with the young: *but* thou shalt in any wise let the dam go, and take the young to thee; <sup>c</sup>that it may be well with thee, and *that* thou mayest prolong *thy* 8 days. ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine

<sup>1</sup> Heb. *the curse of God*: See Num. 25. 4. 2 Sam. 21. 6.

22. There were four methods of execution in use amongst the ancient Jews; stoning (Ex. xvii. 4; Deut. xiii. 10, &c.), burning (Lev. xx. 14; xxi. 9), the sword (Ex. xxxii. 27), and strangulation. The latter, though not named in Scripture, is regarded by the Rabbins as the most common, and the proper one to be adopted when no other is expressly enjoined by the Law. Suspension, whether from cross, stake, or gallows, was not used as a mode of taking life, but was sometimes added after death as an enhancement of punishment. Pharaoh's chief baker (Gen. xl. 19) was hanged after being put to death by the sword; and similarly Joshua appears (Jos. x. 26) to have dealt with the five kings who made war against Gibeon. Cp. also Num. xxv. 4.

23. *he that is hanged is accursed of God* i.e. "Bury him that is hanged out of the way before evening: his hanging body defiles the land; for God's curse rests on it." The curse of God is probably regarded as lying on the malefactor because, from the fact of his being hanged, he must have been guilty of a peculiarly atrocious breach of God's Covenant. Such

an offender could not remain on the face of the earth without defiling it (cp. Lev. xviii. 25, 28; Num. xxxv. 34). Therefore after the penalty of his crime had been inflicted, and he had hung for a time as a public example, the Holy Land was to be at once and entirely delivered from his presence. See Gal. iii. 13 for St. Paul's quotation of this text and his application of it.

**XXII.** On the general character of the contents of this chapter see xxi. 10 note.

5. *that which pertaineth unto a man*] i.e. not only his dress but all that specially pertains distinctively to his sex; arms, domestic and other utensils, &c.

The distinction between the sexes is natural and divinely established, and cannot be neglected without indecorum and consequent danger to purity (cp. 1 Cor. xi. 3-15).

6-8. These precepts are designed to cultivate a spirit of humanity. Cp. xxv. 4; Lev. xxii. 28; and 1 Cor. ix. 9, 10.

8. The roofs of houses in Palestine were flat and used for various purposes. Cp. Josh. ii. 6; 2 Sam. xi. 2; Acts x. 9, &c. A battlement was almost a necessary protection. It was to be, according to the

9 house, if any man fall from thence. ¶ Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou 10 hast sown, and the fruit of thy vineyard, be defiled. Thou 11 shalt not plow with an ox and an ass together. Thou shalt not 12 wear a garment of divers sorts, as of woolen and linen together. ¶ Thou shalt make thee fringes upon the four quarters of thy 13 vesture, wherewith thou coverest thyself. ¶ If any man take a 14 wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her 15 not a maid: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the 16 elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and 17 he hateth her; and, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the 18 cloth before the elders of the city. And the elders of that city 19 shall take that man and chastise him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her 20 away all his days. But if this thing be true, and the tokens of virginity be not found for the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: 22 so shalt thou put evil away from among you. ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, 23 and the woman: so shalt thou put away evil from Israel. ¶ If a damsel that is a virgin be betrothed unto an husband, and a 24 man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. 25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this 27 matter: for he found her in the field, and the betrothed damsel 28 cried, and there was none to save her. ¶ If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and 29 lie with her, and they be found; then the man that lay with her

<sup>1</sup> Heb. fulness of thy seed.

<sup>2</sup> Heb. wings.

<sup>3</sup> Or, take strong hold of her, 2 Sam. 13. 14.

Rabbins, at least two cubits (about 3 ft.) high.

9-11. Cp. marg. ref. The prohibition of v. 10 was also dictated by humanity. The ox and the ass being of such different size and strength, it would be cruel to the latter to yoke them together. These two animals are named as being those ordinarily employed in agriculture; cp. Isai. xxxii. 20.

12. Cp. Num. xv. 38 and note.

13. The fine was to be paid to the father, because the slander was against him principally as the head of the wife's family. If the damsel were an orphan the fine reverted to herself. The fact that the penalties attached to bearing false witness against a wife are fixed and comparatively light indicates the low estimation and position of the woman at that time.

<sup>a</sup> Lev. 19. 10.

<sup>b</sup> See 2 Cor. 6. 14, 15, 16.  
<sup>c</sup> Lev. 19. 19.

<sup>d</sup> Num. 15. 38.

<sup>e</sup> Matt. 23. 5.  
<sup>f</sup> Gen. 29. 21.

<sup>g</sup> Judg. 15. 1.

<sup>h</sup> Gen. 34. 7.  
<sup>i</sup> Judg. 20. 6.

10.

<sup>j</sup> 2 Sam. 13.

12, 13.

<sup>k</sup> ch. 13. 5.

<sup>l</sup> Lev. 20.

10.

<sup>m</sup> John 8. 5.

<sup>n</sup> Matt. 1. 18.

19.

<sup>o</sup> ch. 21. 14.

<sup>p</sup> ver. 21, 22.

<sup>q</sup> Ex. 22. 16,  
17.

shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; <sup>a</sup>because he hath humbled her, he may not put her away all his days. <sup>b</sup>A man shall not take his father's wife, nor <sup>c</sup>discover his father's skirt.

**CHAP. 23.** HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the <sup>d</sup>LORD. A bastard shall not enter into the congregation of the <sup>e</sup>LORD; even to his tenth generation shall he not enter into the <sup>f</sup>congregation of the <sup>g</sup>LORD. <sup>h</sup>An Ammonite or Moabite shall not enter into the congregation of the <sup>i</sup>LORD; even to their tenth generation shall they not enter into the congregation of the <sup>j</sup>LORD for ever: <sup>k</sup>because they met you not with bread and with water in the way, when ye came forth out of Egypt; and <sup>l</sup>because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the <sup>m</sup>LORD thy God would not hearken unto Balaam; but the <sup>n</sup>LORD thy God turned the curse into a blessing unto thee, because the <sup>o</sup>LORD thy God loved thee. <sup>p</sup>Thou shalt not seek their peace nor their <sup>q</sup>prosperity all thy days for ever. Thou shalt not abhor an Edomite; <sup>r</sup>for he is thy brother: thou shalt not abhor an Egyptian; because <sup>s</sup>thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the <sup>t</sup>LORD in their third generation. ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing. <sup>u</sup>If there be among you any man, that is not clean by reason <sup>v</sup>of uncleanness that chanceth him by night, then shall he go abroad out of the camp, 11 he shall not come within the camp: but it shall be, when evening <sup>w</sup>cometh on, <sup>x</sup>he shall wash *himself* with water: and when 12 the sun is down, he shall come into the camp *again*. Thou shalt have a place also without the camp, whither thou shalt go forth

<sup>1</sup> Heb. *good*.

<sup>2</sup> Heb. *turneth toward*.

**XXIII.** This chapter enjoins sanctity and purity in the congregation of Israel as a whole, and lays down certain rights and duties of citizenship.

1. Cp. Lev. xxi. 17-24. Such persons, exhibiting a mutilation of that human nature which was made in God's image, were rejected from the Covenant entirely. They could however be proselytes (cp. Acts viii. 27). The Old Test. itself foretells (Isai. lvi. 3-5) the removal of this ban when under the kingdom of Messiah the outward and emblematic perfection and sanctity of Israel should be fulfilled in their inner meaning by the covenanted Presence and work of the Holy Spirit in the Church.

2. *a bastard*] Probably, a child born of incest or adultery.

*even to his tenth generation*] i.e. (see next verse and Neh. xiii. 1), *for ever*. Ten is the number of perfection and completeness.

3-5. This law forbids only the naturalization of those against whom it is directed. It does not forbid their dwelling in the land; and seems to refer rather to the nations than to individuals. It was not understood at any rate to interdict marriage with a Moabitess; cp. Ruth i. 4, iv. 13. Ruth however, and her sister were doubtless proselytes.

4. Cp. marg. ref. The Moabites and the Ammonites are to be regarded as clans of the same stock rather than as two independent nations, and as acting together. Cp. 2 Chr. xx. 1.

6. i.e. "thou shalt not invite them to be on terms of amity with thee (cp. xx. 10 seq.), nor make their welfare thy care": cp. Ezra ix. 12. There is no injunction to hatred or retaliation (cp. ii. 9, 19); but later history contains frequent record of hostility between Israel and these nations.

7, 8. The Edomite, as descended from Esau the twin brother of Jacob (cp. ii. 4), and the Egyptian, as of that nation which had for long shewn hospitality to Joseph and his brethren, were not to be objects of abhorrence. The oppression of the Egyptians was perhaps regarded as the act of the Pharaohs rather than the will of the people (Ex. xi. 2, 3); and at any rate was not to cancel the memory of preceding hospitality.

8. *in their third generation*] i.e. the great grandchildren of the Edomite or Egyptian alien: cp. the similar phrase in Ex. xx. 5.

9-14. The whole passage refers not to the encampments of the nation whilst passing from Egypt through the wilderness, but to future warlike expeditions sent out from Canaan.

<sup>a</sup> ver. 24.

<sup>b</sup> Lev. 18. 8.  
& 20. 11.

ch. 27. 20.

1 Cor. 5. 1.

<sup>c</sup> See Ruth

3. 9.

Ez. 10. 8.

<sup>a</sup> Neh. 13. 1,  
2.

<sup>b</sup> See ch. 2.

20.

<sup>c</sup> Num. 22.

5, 6.

<sup>d</sup> Ezra 9. 12.

<sup>e</sup> Gen. 25.

24, 25, 26.

Obiad. 10. 12.

<sup>f</sup> Ex. 22. 21.

& 23. 9.

Lev. 19. 34.

ch. 10. 19.

<sup>g</sup> Lev. 15. 16.

<sup>h</sup> Lev. 15. 5.

13 abroad: and thou shalt have a paddle upon thy weapon; and it shall be, when thou <sup>1</sup>wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh 14 from thee: for the LORD thy God <sup>1</sup>walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no <sup>2</sup>unclean thing 15 in thee, and turn away from thee. ¶<sup>2</sup>Thou shalt not deliver unto his master the servant which is escaped from his master 16 unto thee: he shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it <sup>3</sup>liketh 17 him best: <sup>1</sup>thou shalt not oppress him. ¶There shall be no <sup>4</sup>whore <sup>5</sup>of the daughters of Israel, nor <sup>6</sup>a sodomite of the sons 18 of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God. 19 ¶<sup>7</sup>Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon 20 usury: <sup>8</sup>unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: <sup>9</sup>that the LORD thy God may bless thee in all that thou settest thine hand 21 to in the land whither thou goest to possess it. ¶<sup>10</sup>When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; 22 and it would be sin in thee. But if thou shalt forbear to vow, 23 it shall be no sin in thee. <sup>11</sup>That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast 24 promised with thy mouth. ¶<sup>12</sup>When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel. When thou comest into the standing corn of thy neighbour, <sup>13</sup>then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

**CHAP. 24.** WHEN a <sup>1</sup>man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he

<sup>1</sup> Heb. *sitteth* down.

<sup>2</sup> Heb. *nakedness* of *any* thing.

<sup>3</sup> Heb. *is good for* him.

<sup>4</sup> Or, *sodomites*.

<sup>1</sup> Matt. 12. 1.  
<sup>2</sup> Mark 2. 23.  
<sup>3</sup> Luke 6. 1.

<sup>4</sup> Matt. 5. 31.  
<sup>5</sup> & 1 Cor. 7.  
<sup>6</sup> Mark 10. 4.

15, 16. The case in question is that of a slave who fled from a heathen master to the Holy Land. It is of course assumed that the refugee was not flying from justice, but only from the tyranny of his lord.

17. Cp. marg. ref. Prostitution was a common part of religious observances amongst idolatrous nations, especially in the worship of Ashtoreth or Astarte. Cp. Micah i. 7; Baruch vi. 43.

18. Another Gentile practice, connected with the one alluded to in the preceding verse, is here forbidden. The word "dog" is figurative (cp. Rev. xxi. 15), and equivalent to the "sodomite" of the verse preceding.

**XXIV.** In this and the next chapter certain particular rights and duties, domestic, social, and civil, are treated. The cases brought forward have often no definite connexion, and seem selected in order to illus-

trate the application of the great principles of the Law in certain important events and circumstances.

1-4. These four verses contain only one sentence, and should be rendered thus: If a man hath taken a wife, &c., and given her a bill of divorce; and (v. 2) if she has departed out of his house and become another man's wife; and (v. 3) if the latter husband hate her, then (v. 4) her former husband, &c.

Moses neither institutes nor enjoins divorce. The exact spirit of the passage is given in our Lord's words to the Jews, "Moses because of the hardness of your hearts suffered you to put away your wives" (Matt. xix. 8). Not only does the original institution of marriage as recorded by Moses (Gen. ii. 24) set forth the perpetuity of the bond, but the verses before us plainly intimate that divorce, whilst tolerated for

hath found <sup>1</sup>some uncleanness in her: then let him write her a bill of <sup>2</sup>divorcement, and give <sup>it</sup> in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's *wife*. And if the latter husband hate her, and write her a bill of divorcement, and giveth <sup>it</sup> in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; <sup>3</sup>her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance. ¶ When a man hath taken a new wife, he shall not go out to war, <sup>3</sup>neither shall he be charged with any business: but he shall be free at home one year, and shall <sup>4</sup>cheer up his wife which he hath taken. ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge. ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; <sup>5</sup>and thou shalt put evil away from among you. ¶ Take heed in <sup>6</sup>the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. ¶ Remember what the LORD thy God did <sup>7</sup>unto Miriam by the way, after that ye were come forth out of Egypt. ¶ When thou dost <sup>8</sup>lend thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge: <sup>9</sup>in any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and <sup>10</sup>bless thee: and <sup>11</sup>it shall be righteousness unto thee before the LORD thy God. ¶ Thou shalt not <sup>12</sup>oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day <sup>13</sup>thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and <sup>14</sup>setteth his heart upon it: <sup>15</sup>lest he cry against thee unto the LORD, and it be sin unto thee. ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; <sup>16</sup>nor take a widow's raiment to

<sup>1</sup> Heb. *matter of nakedness*.  
<sup>2</sup> Heb. *cutting off*.  
<sup>3</sup> Heb. *not any thing shall*

<sup>4</sup> pass upon him.  
<sup>5</sup> Heb. *lifteh his soul unto*  
<sup>6</sup> it, Ps. 25. 1. & 86. 4.

the time, contravenes the order of nature and of God. The divorced woman who marries again is "defiled" (v. 4), and is grouped in this particular with the adulteress (cp. Lev. xviii. 20). Our Lord then was speaking according to the spirit of the law of Moses when he declared, "Whoso marrieth her which is put away doth commit adultery" (Matt. xix. 9). He was speaking too not less according to the mind of the Prophets (cp. Mal. ii. 14-16). But Moses could not absolutely put an end to a practice which was traditional, and common to the Jews with other Oriental nations. His

aim is therefore to regulate and thus to mitigate an evil which he could not extirpate.

6. Cp. Ex. xxii. 25, 26.

7. Cp. xxi. 14, and Ex. xxi. 16.

10-13. Cp. Ex. xxii. 25-27.

13. *righteousness unto thee*] Cp. vi. 25 note.

16. A caution addressed to earthly judges. Amongst other Oriental nations the family of a criminal was commonly involved in his punishment (cp. Esth. ix. 13, 14). In Israel it was not to be so; cp. marg. reff.

17-22. Cp. marg. reff. The motive assigned for these various acts of consideration is one and the same (vv. 18, 22).

18 pledge: but <sup>a</sup>thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore 19 I command thee to do this thing. ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God 20 may <sup>b</sup>bless thee in all the work of thine hands. When thou beatest thine olive tree, <sup>c</sup>thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it <sup>d</sup>afterward: it shall be for the stranger, for the fatherless, and for the widow. And <sup>e</sup>thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

**CHAP. 25.** IF there be a <sup>f</sup>controversy between men, and they come unto judgment, that <sup>g</sup>the judges may judge them; then they <sup>h</sup>shall 2 justify the righteous, and condemn the wicked. And it shall be, if the wicked man be <sup>i</sup>worthy to be beaten, that the judge shall cause him to lie down, <sup>j</sup>and to be beaten before his face, according to his fault, by a certain number. <sup>k</sup>Forty stripes he may give him, <sup>l</sup>and not exceed: lest, <sup>m</sup>if he should exceed, and beat him above these with many stripes, then thy brother should 4 <sup>n</sup>seem vile unto thee. ¶ Thou shalt not muzzle the ox when he 5 <sup>o</sup>treadeth out the corn. ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her <sup>p</sup>husband's brother shall go in unto her, and take her to him to wife, and perform the duty of 6 an husband's brother unto her. And it shall be, *that the first-*

<sup>f</sup> ver. 22.  
<sup>g</sup> ch. 16. 12.

<sup>h</sup> Lev. 10. 9,  
10. & 23. 22.

<sup>i</sup> ch. 15. 10.  
<sup>j</sup> Ps. 41. 1.  
<sup>k</sup> Prov. 19. 17.

<sup>l</sup> ver. 18.

<sup>m</sup> ch. 10. 17.  
Ez. 44. 24.  
<sup>n</sup> See Prov  
17. 15.  
<sup>o</sup> Luke 12.  
48.  
<sup>p</sup> Matt. 10.  
17.  
<sup>q</sup> 2 Cor. 11.  
24.

<sup>r</sup> Job 18. 3.  
<sup>s</sup> Prov. 12.  
10.  
<sup>t</sup> 1 Cor. 9. 9.  
1 Tim. 5. 18.  
<sup>u</sup> Matt. 22.  
24.  
Mark 12. 10.  
Luke 20. 25.

<sup>1</sup> Heb. *thou shalt not bough it after thee.*

<sup>3</sup> Heb. *thresheth*, Hos. 10.  
11.

<sup>4</sup> Or, *next kinsman*, Gen.  
38. 8. Ruth 1. 12, 13. &  
3. 9.

**XXV. 1, 2.** Render: (1) If there be a controversy between men, and they come to judgment, and the judges judge them, and justify the righteous and condemn the wicked (cp. marg. ref. and Ex. xxiii. 7; Prov. xvii. 15); (2) then it shall be, &c.

2. Scourging is named as a penalty in Lev. xix. 20. The beating here spoken of would be on the back with a rod or stick (cp. Prov. x. 13, xix. 29, xxvi. 3).

3. The Jews to keep within the letter of the law fixed 39 stripes as the maximum (cp. marg. ref.). Forty signifies the full measure of judgment (cp. Gen. vii. 12; Num. xiv. 33, 34); but the son of Israel was not to be lashed like a slave at the mercy of another. The judge was always to be present to see that the Law in this particular was not overpassed.

4. Cp. marg. reff. In other kinds of labour the oxen were usually muzzled. When driven to and fro over the threshing-floor in order to stamp out the grain from the chaff, they were to be allowed to partake of the fruits of their labours.

5-10. Law of levirate marriage. The law on this subject is not peculiar to the Jews, but is found (see Gen. xxxviii. 8) in all essential respects the same amongst various

Oriental nations, ancient and modern. The rules in these verses, like those upon divorce, do but incorporate existing immemorial usages, and introduce various wise and politic limitations and mitigations of them. The root of the obligation here imposed upon the brother of the deceased husband lies in the primitive idea of childlessness being a great calamity (cp. Gen. xvi. 4, and note), and extinction of name and family one of the greatest that could happen (cp. ix. 14; Ps. cix. 12-15). To avert this the ordinary rules as to inter-marriage are in the case in question (cp. Lev. xviii. 16) set aside. The obligation was onerous (cp. Ruth iv. 6), and might be repugnant; and it is accordingly considerably reduced and restricted by Moses. The duty is recognized as one of affection for the memory of the deceased; it is not one which could be enforced at law. That it continued down to the Christian era is apparent from the question on this point put to Jesus by the Sadducees (see marg. reff.).

5. *no child*] Lit. "no son." The existence of a daughter would clearly suffice. The daughter would inherit the name and property of the father; cp. Num. xxvii. 1-11.

<sup>1</sup> Gen. 38. 9.  
<sup>2</sup> Ruth 4. 10.  
<sup>3</sup> Ruth 4. 1, 2.  
<sup>4</sup> Ruth 4. 6.  
<sup>5</sup> Ruth 4. 7.  
<sup>6</sup> Ruth 4. 11.  
<sup>7</sup> ch. 10. 13.  
<sup>8</sup> Prov. 11. 1.  
<sup>9</sup> Ex. 20. 12.  
<sup>10</sup> Prov. 11. 1.  
<sup>11</sup> 1 Thes. 4. 6.  
<sup>12</sup> Ex. 17. 8.

born which she beareth <sup>1</sup>shall succeed in the name of his brother  
<sup>2</sup> which is dead, that <sup>2</sup>his name be not put out of Israel. And if the man like not to take his <sup>1</sup>brother's wife, then let his brother's wife go up to the <sup>1</sup>gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, <sup>8</sup> he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if <sup>9</sup> he stand to it, and say, "I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and <sup>10</sup> loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed. ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand, <sup>12</sup> thine eye shall not pity her. ¶ Thou shalt not have in thy bag <sup>2</sup>divers weights, a great and a small. Thou shalt not have in thine house <sup>3</sup>divers measures, a great and a small. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: <sup>13</sup> that thy days may be lengthened in the land which the LORD thy God giveth thee. For <sup>14</sup> all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. <sup>15</sup> ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, *even all that were* feeble behind thee,

<sup>1</sup> Or, next kinsman's wife.  
<sup>2</sup> Heb. a stone and a stone.

<sup>3</sup> Heb. an ephah and an ephah.

<sup>9. loose his shoe from off his foot]</sup> In token of taking from the unwilling brother all right over the wife and property of the deceased. Planting the foot on a thing was an usual symbol of lordship and of taking possession (cp. Gen. xiii. 17; Josh. x. 24), and loosing the shoe and handing it to another in like manner signified a renunciation and transfer of right and title (cp. Ruth iv. 7, 8; Ps. lx. 8, and cviii. 9). The widow here is directed herself, as the party slighted and injured, to deprive her brother-law of his shoe, and spit in his face (cp. Num. xii. 14). The action was intended to aggravate the disgrace conceived to attach to the conduct of the man.

<sup>10. The house, &c.]</sup> Equivalent to "the house of the barefooted one." To go barefoot was a sign of the most abject condition; cp. 2 S. xv. 30.

<sup>12.</sup> This is the only mutilation prescribed by the Law of Moses, unless we except the retaliation prescribed as a punishment for the infliction on another of bodily injuries (Lev. xxiv. 19, 20). The act in question was probably not rare in the times and countries for which the Law of Moses was designed. It is of course to be understood that the act was wilful, and that the prescribed punishment would be inflicted according to the sentence of the judges.

<sup>13-19.</sup> Honesty in trade, as a duty to our

neighbour, is emphatically enforced once more (cp. Lev. xix. 35, 36). It is noteworthy that St. John the Baptist puts the like duties in the forefront of his preaching (cp. Luke iii. 12 seq.); and that "the Prophets" (cp. Ezek. xlvi. 10-12; Amos viii. 5; Mic. vi. 10, 11) and "the Psalms" (Prov. xvi. 11, xx. 10, 23), not less than "the Law," specially insist on them.

<sup>18. divers weights]</sup> i.e. stones of unequal weights, the lighter to sell with, the heavier to buy with. Stones were used by the Jews instead of brass or lead for their weights, as less liable to lose anything through rust or wear.

<sup>17-19.</sup> It was not after the spirit or mission of the Law to aim at overcoming inveterate opposition by love and by attempts at conversion (contrast Luke ix. 55, 56). The law taught God's hatred of sin and of rebellion against Him by enjoining the extinction of the obstinate sinner. The Amalekites were a kindred people (Gen. xxxvi. 15, 16); and living as they did in the peninsula of Sinai, they could not but have well known the mighty acts God had done for His people in Egypt and the Red Sea; yet they manifested from the first a persistent hostility to Israel (cp. Ex. xvii. 8, and note; Num. xiv. 45). They provoked therefore the sentence here pronounced, which was executed at last by Saul (1 S. xv. 3 seq.).

when thou *wast* faint and weary; and he *feared* not God. 19 Therefore it shall be, <sup>a</sup>when the **LORD** thy God hath given thee rest from all thine enemies round about, in the land which the **LORD** thy God giveth thee *for* an inheritance to possess it, *that* thou shalt <sup>b</sup>blot out the remembrance of **Amalek** from under heaven; thou shalt not forget it.

<sup>a</sup> Ps. 36. 1.  
Prov. 16. 6.  
Rom. 3. 18.  
<sup>b</sup> 1 Sam. 15. 3.

<sup>c</sup> Ex. 17. 14.

**CHAP. 26.** AND it shall be, when thou *art* come in unto the land which the **LORD** thy God giveth thee *for* an inheritance, and 2 possessest it, and dwellest therein; <sup>a</sup>that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the **LORD** thy God giveth thee, and shalt put <sup>b</sup>it in a basket, and shalt <sup>b</sup>go unto the place which the **LORD** thy God 3 shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the **LORD** thy God, that I am come unto the country which the **LORD** sware unto our fathers for to give 4 us. And the priest shall take the basket out of thine hand, and 5 set it down before the altar of the **LORD** thy God. And thou shalt speak and say before the **LORD** thy God, <sup>c</sup>A Syrian <sup>d</sup>ready to perish *was* my father, and <sup>e</sup>he went down into Egypt, and sojourned there with a <sup>f</sup>few, and became there a nation, great, 6 mighty, and populous: and <sup>g</sup>the Egyptians evil entreated us, 7 and afflicted us, and laid upon us hard bondage: and <sup>h</sup>when we cried unto the **LORD** God of our fathers, the **LORD** heard our voice, and looked on our affliction, and our labour, and our 8 oppression: and <sup>i</sup>the **LORD** brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and <sup>k</sup>with great 9 terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, *even* <sup>l</sup>a 10 land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O **LORD**, hast given me. And thou shalt set it before the **LORD** thy 11 God, and worship before the **LORD** thy God: and <sup>m</sup>thou shalt rejoice in every good *thing* which the **LORD** thy God hath given unto thee, and unto thine house, thou, and the Levite, and the 12 stranger that *is* among you. ¶ When thou hast made an end of

<sup>a</sup> Ex. 23. 19.  
& 34. 23.  
Num. 18. 13.  
ch. 16. 10.  
Prov. 3. 9.  
<sup>b</sup> ch. 12. 5.

<sup>c</sup> Hos. 12. 12.  
<sup>d</sup> Gen. 43. 1.  
2. & 45. 7. 11.  
<sup>e</sup> Gen. 46. 1.  
6.  
Acts 7. 15.  
<sup>f</sup> Gen. 46. 27.  
ch. 10. 22.  
<sup>g</sup> Ex. 1. 11.  
14.  
<sup>h</sup> Ex. 2. 23.  
24. 25.  
& 3. 9.  
& 4. 31.  
<sup>i</sup> Ex. 12. 37.  
51.  
& 13. 3, 14.  
16.  
<sup>k</sup> ch. 5. 15.  
<sup>l</sup> ch. 4. 34.  
<sup>m</sup> Ex. 3. 8.  
ch. 12. 7.  
12. 18.  
& 16. 11.

**XXVI.** Two liturgical enactments having a clear and close reference to the whole of the preceding legislation, form a most appropriate and significant conclusion to it, *viz.* (1) the formal acknowledgment in deed and symbol of God's faithfulness, by presentation of a basket filled with firstfruits, and in word by recitation of the solemn formula prescribed in *v. 3* and *vv. 5-10*; and (2) the solemn declaration and profession on the part of each Israelite on the occasion of the third tithe (*v. 12*).

2. On the subject of firstfruits see notes on Lev. xxiii. 9 seq. The firstfruits here in question are to be distinguished alike from those offered in acknowledgment of the blessings of harvest (cp. Ex. xxii. 29) at the Feasts of Passover and Pentecost, and also from the offerings prescribed in Num. xviii. 8 seq. The latter consisted of *preparations* from the produce of the earth, such as oil, flour, wine, &c.; whilst those here meant are the raw produce: the former were

national and public offerings, those of this chapter were private and personal. The whole of the firstfruits belonged to the officiating priest.

5. *A Syrian ready to perish was my father*] The reference is shown by the context to be to Jacob, as the ancestor in whom particularly the family of Abraham began to develop into a nation (cp. Isai. xliii. 22, 28, &c.). Jacob is called a *Syrian* (lit. Aramæan), not only because of his own long residence in Syria with Laban (Gen. xxix.-xxxii.), as our Lord was called a Nazarene because of his residence at Nazareth (Matt. ii. 23), but because he there married and had his children (cp. Hos. xii. 12); and might be said accordingly to belong to that more than to any other land.

12. See marg. ref. to Numbers and note. A strict fulfilment of the onerous and complicated tithe obligations was a leading part of the righteousness of the Pharisees: cp. Matt. xxiii. 23.

<sup>a</sup> Lev. 27. 30.  
Num. 18. 21  
- 21.  
<sup>c</sup> ch. 14. 28,  
20.

<sup>p</sup> Ps. 119.  
141, 153, 176.  
<sup>q</sup> Lev. 7. 20.  
& 21. 1, 11.  
Hos. 9. 4.

<sup>r</sup> Isa. 63.  
15.  
Zech. 2. 13.

<sup>s</sup> Ex. 20. 10.

<sup>t</sup> Ex. 6. 7.  
& 10. 5.  
ch. 7. 6.  
& 14. 2.  
& 28. 9.  
<sup>u</sup> ch. 4. 7, 8.  
& 28. 1.  
Ps. 148. 14.  
<sup>v</sup> Ex. 19. 6.  
ch. 7. 6.  
& 28. 9.  
1 Pet. 2. 9.  
<sup>w</sup> Josh. 4. 1.  
<sup>x</sup> Josh. 8. 32.

tithing all the <sup>a</sup>tithes of thine increase the third year, *which is* the year of tithing, and hast given <sup>b</sup>it unto the Levite, the stranger, the fatherless, and the widow, that they may eat 13 within thy gates, and be filled; then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, <sup>c</sup>neither have I forgotten *them*: 14 <sup>d</sup>I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded 15 me. <sup>e</sup>Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk 16 and honey. <sup>f</sup>This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. 17 Thou hast <sup>g</sup>avouched the LORD this day to be thy God, *and* to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice: and <sup>h</sup>the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his 19 commandments; and to make thee <sup>i</sup>high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be <sup>j</sup>an holy people unto the LORD thy God, as he hath spoken.

**CHAP. 27.** AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command 2 you this day. And it shall be on the day <sup>k</sup>when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that <sup>l</sup>thou shalt set thee up great stones, and plaster them with 3 plaster: and thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the

**14. I have not eaten thereof in my mourning]** When the Israelite would be unclean (cp. marg. *ref.*).

**nor given ought thereof for the dead]** The reference is not so much to the superstitious custom of placing food on or in tombs as to the funeral expenses, and more especially the usual feast for the mourners (cp. Jer. xvi. 7; Ez. xxiv. 17; Hos. ix. 4; Tob. iv. 17). The dedicated things were to be employed in glad and holy feasting, not therefore for funeral banquets; for death and all associated with it was regarded as unclean.

**16-19. A brief and earnest exhortation** by way of conclusion to the second and longest discourse of the book.

**17. Thou hast avouched** Lit. "made to say;" so also in the next verse. The sense is: "Thou hast given occasion to the Lord to say that He is thy God" i.e. by promising that He shall be so. Cp. Ex. xxiv. 7; Josh. xxiv. 14-25.

**XXVII.** Moses in a third discourse (xxvii.-xxx.), proceeds more specially to dwell on the sanctions of the Law. In these

chapters he sets before Israel in striking and elaborate detail the blessings which would ensue upon faithfulness to the Covenant, and the curses which disobedience would involve. The xxviiith chapter introduces this portion of the book by enjoining the erection of a stone monument on which the Law should be inscribed as soon as the people took possession of the promised inheritance (*vv. 1-10*); and by next prescribing the liturgical form after which the blessings and cursings should be pronounced (*vv. 11-26*).

**2.** The stones here named are not those of which the altar (*v. 5*) was to be built, but are to serve as a separate monument witnessing to the fact that the people took possession of the land by virtue of the Law inscribed on them and with an acknowledgment of its obligations.

**3. all the words of this law** i.e. all the laws revealed from God to the people by Moses, regarded by the Jews as 613 (cp. Num. xv. 38 note). The exhibition of laws in this manner on stones, pillars, or tables, was familiar to the ancients. The laws were



maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in a secret place. <sup>k</sup> And all the people shall answer and say, Amen.  
<sup>k</sup> See Num. 5. 22.  
 Jer. 11. 5.  
 1 Cor. 14. 10.  
<sup>l</sup> Ex. 20. 12.  
 Lev. 19. 3.  
 ch. 21. 18.  
<sup>m</sup> ch. 19. 14.  
 Prov. 22. 28.  
<sup>n</sup> Lev. 19. 14.  
<sup>o</sup> Ex. 22. 21.  
 ch. 10. 18.  
 Mal. 3. 5.  
<sup>p</sup> Lev. 18. 8.  
 ch. 22. 30.  
<sup>q</sup> Lev. 18. 23.  
<sup>r</sup> Lev. 18. 9.  
<sup>s</sup> Lev. 18. 17.  
<sup>t</sup> Ex. 20. 13.  
 Lev. 24. 17.  
 Num. 35. 31.  
 ch. 10. 11.  
<sup>u</sup> Ex. 23. 7.  
 ch. 10. 17.  
 Ez. 22. 12.  
<sup>x</sup> ch. 23. 15.  
 Ps. 110. 21.  
 Jer. 11. 3.  
<sup>a</sup> Ex. 15. 26.  
 Lev. 26. 3.  
 Isai. 55. 2.  
<sup>b</sup> ch. 20. 19.  
<sup>c</sup> ver. 15.  
 Zech. 1. 0.  
<sup>d</sup> Ps. 128. 1.  
<sup>e</sup> 4.  
<sup>f</sup> Gen. 30. 5.  
<sup>g</sup> ver. 11.  
 Gen. 22. 17.  
 ch. 7. 13.  
 Ps. 107. 33.  
 Prov. 10. 22.  
<sup>h</sup> 1 Tim. 4. 8.  
<sup>i</sup> Ps. 121. 8.  
<sup>h</sup> Lev. 26. 7.  
<sup>8</sup>  
<sup>2</sup> Sam. 22.  
 38. 39. 41.  
 Ps. 80. 23.  
<sup>l</sup> Lev. 25. 21.  
<sup>z</sup> ch. 15. 10.

16 <sup>l</sup>Cursed be he that setteth light by his father or his mother.  
 17 And all the people shall say, Amen. <sup>m</sup>Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. <sup>n</sup>Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. <sup>o</sup>Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. <sup>p</sup>Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. <sup>q</sup>Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. <sup>r</sup>Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. <sup>s</sup>Cursed be he that lieth with his mother in law. And all the people shall say, Amen. <sup>t</sup>Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. <sup>u</sup>Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. <sup>v</sup>Cursed be he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

**CHAP. 28.** AND it shall come to pass, <sup>w</sup>if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God <sup>x</sup>will set thee on high above all nations of the earth: and all these blessings shall come on thee, and <sup>y</sup>overtake thee, if thou shalt hearken unto the voice of the LORD thy God.  
 3 <sup>z</sup>Blessed <sup>aa</sup>shalt thou be in the city, and blessed <sup>ab</sup>shalt thou be <sup>ac</sup>in the field. Blessed <sup>ad</sup>shall be <sup>ae</sup>the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed <sup>af</sup>shall be thy basket and thy <sup>ag</sup>store. <sup>ah</sup>Blessed <sup>ai</sup>shalt thou be when thou comest in, and blessed <sup>aj</sup>shalt thou be when thou goest out. The LORD <sup>ak</sup>shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The LORD shall <sup>al</sup>command the blessing upon thee in thy <sup>am</sup>storehouses, and in all that thou <sup>an</sup>set-

<sup>w</sup> Or, *dough*, or, *kneadingtrough*.

<sup>z</sup> Or, *burns*, Prov. 3. 10.

they responded were true, just, and certain; so in Num. v. 22, and in our own Commissioning Office, which is modelled after this ordinance of Moses.

**15-28.** Twelve curses against transgressions of the Covenant. The first eleven are directed against special sins which are selected by way of example, the last comprehensively sums up in general terms and condemns all and every offence against God's Law. Cp. the marg. ref.

**XXVIII.** A comparison of this chapter with Ex. xxiii. 20-23 and Lev. xxvi. will shew how Moses here resumes and amplifies the promises and threats already set forth in the earlier records of the Law. The language rises in this chapter to the sublimest strains, especially in the latter part of it; and the prophecies respecting the dispersion

and degradation of the Jewish nation in its later days are amongst the most remarkable in scripture. They are plain, precise, and circumstantial; and the fulfilment of them has been literal, complete, and undeniable.

**1-14.** The Blessing. The six repetitions of the word "blessed" introduce the particular forms which the blessing would take in the various relations of life.

**5.** The "basket" or bag was a customary means in the East for carrying about whatever might be needed for personal uses (cp. xxvi. 2; John xiii. 29).

The "store" is rather the kneading-trough (Ex. viii. 3, xii. 34). The blessings here promised relate, it will be observed, to private and personal life: in v. 7 those which are of a more public and national character are brought forward.

test thine hand unto; and he shall bless thee in the land which 9 the LORD thy God giveth thee. <sup>1</sup>The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk 10 in his ways. And all people of the earth shall see that thou art <sup>2</sup>called by the name of the LORD; and they shall be <sup>3</sup>afraid 11 of thee. And <sup>4</sup>the LORD shall make thee plenteous <sup>1</sup>in goods, in the fruit of thy <sup>2</sup>body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto 12 thy fathers to give thee. The LORD shall open unto thee his good treasure, the heaven <sup>2</sup>to give the rain unto thy land in his season, and <sup>3</sup>to bless all the work of thine hand: and <sup>4</sup>thou 13 shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee <sup>1</sup>the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which 14 I command thee this day, to observe and to do *them*: <sup>1</sup>and thou shalt not go aside from any of the words which I command thee this day, <sup>2</sup>to the right hand, or <sup>3</sup>to the left, to go after other gods 15 to serve them. <sup>4</sup>¶ But it shall come to pass, <sup>1</sup>if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and <sup>2</sup>overtake 16 thee: Cursed *shall* thou <sup>1</sup>be <sup>2</sup>in the city, and cursed *shall* thou <sup>1</sup>be 17 <sup>18</sup>in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the in- 19 crease of thy kine, and the flocks of thy sheep. Cursed *shall* thou *be* when thou comest in, and cursed *shall* thou *be* when thou 20 goest out. The LORD shall send upon thee <sup>1</sup>cursing, <sup>2</sup>vexation, and <sup>3</sup>rebuke, in all that thou settest thine hand unto <sup>4</sup>for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. 21 The LORD shall make <sup>1</sup>the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to 22 possess it. <sup>2</sup>The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an ex- 23 treme burning, and with the <sup>1</sup>sword, and with <sup>2</sup>blasting, and with mildew; and they shall pursue thee until thou perish. 24 And <sup>1</sup>thy heaven that *is* over thy head shall be brass, and the 24 earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come

<sup>1</sup> Or, *for good*.<sup>2</sup> Heb. *belly*.<sup>3</sup> Heb. *which thou wouldest**do*.<sup>4</sup> Or, *drought*.

9. The oath with which God vouchsafed to confirm His promises to the patriarchs (cp. Gen. xxii. 16; Heb. vi. 13, 14) contained by implication these gifts of holiness and eminence to Israel (cp. marg. *refr.*).

15-68. The curses correspond in form and number (*vv. 15-19*) to the blessings (*vv. 3-6*), and the special modes in which these threats should be executed are described in five groups of denunciations (*vv. 20-68*).

20-26. First series of judgments. The curse of God should rest on all they did, and should issue in manifold forms of disease, in famine, and in defeat in war.

20. *vexation*] Rather, *confusion*: the word in the original is used (vii. 23; 1 S. xiv. 20) for the panic and disorder with which the curse of God smites His foes.

22. "Blasting" denotes (cp. Gen. xli. 23) the result of the scorching east wind; "mildew" that of an untimely blight falling on the green ear, withering it and marring its produce.

24. When the heat is very great the atmosphere in Palestine is often filled with dust and sand; the wind is a burning sirocco, and the air comparable to the glowing heat at the mouth of a furnace.

<sup>1</sup> Ex. 19. 5, 6.  
ch. 7. 6.

<sup>2</sup> Num. 6, 27.  
2 Chr. 7. 14.  
Isai. 63. 19.  
Dan. 9. 18.  
<sup>3</sup> ch. 11. 25.  
<sup>4</sup> ver. 4.  
ch. 39. 9.  
Prov. 10. 22.  
<sup>5</sup> Lev. 26. 4.  
ch. 11. 14.  
<sup>6</sup> ch. 14. 29.  
<sup>7</sup> ch. 15. 6.  
<sup>8</sup> Isai. 9. 14, 15.  
<sup>9</sup> ch. 5. 32.  
& 11. 16.

<sup>10</sup> Lev. 26. 14.  
Lam. 2. 17.  
Dan. 9. 11.  
Mal. 2. 2.  
<sup>11</sup> ver. 2.  
<sup>12</sup> ver. 3, &c.

<sup>13</sup> Mal. 2. 2.  
<sup>14</sup> 1 Sam. 14. 20.  
Zech. 14. 13.  
<sup>15</sup> Ps. 80. 16.  
Isai. 30. 17.  
& 51. 20.  
& 66. 15.  
<sup>16</sup> Lev. 26. 25.  
Jer. 24. 10.  
<sup>17</sup> Lev. 26. 16.  
<sup>18</sup> Amos 4. 9.

<sup>19</sup> Lev. 26. 19.

\* ver. 7. 25 down upon thee, until thou be destroyed. \*The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and
 Lev. 26. 17. 26 \*shalt be removed into all the kingdoms of the earth. And
 ch. 32. 30. \*thy carcase shall be meat unto all fowls of the air, and unto
 Isai. 30. 17. the beasts of the earth, and no man shall fray them away.
 & 24. 9. 27 The LORD will smite thee with \*the botch of Egypt, and with
 Ez. 23. 46. \*the emerods, and with the scab, and with the itch, whereof
 1 Sam. 17. 28 thou canst not be healed. The LORD shall smite thee with
 44. 46. 29 madness, and blindness, and \*astonishment of heart: and thou
 Ps. 70. 2. shalt \*groe at noonday, as the blind gropeth in darkness, and
 Jer. 7. 33. thou shalt not prosper in thy ways: and thou shalt be only op-
 k ver. 35. pressed and spoiled evermore, and no man shall save thee.
 1 Ps. 78. 66. 30 \*Thou shalt betroth a wife, and another man shall lie with her:
 \* Jer. 4. 9. \*thou shalt build an house, and thou shalt not dwell therein:
 \* Job 5. 14. \*thou shalt plant a vineyard, and shalt not \*gather the grapes
 Isai. 50. 10. 31 thereof. Thine ox shall be slain before thine eyes, and thou
 \* Job 31. 10. shalt not eat thereof: thine ass shall be violently taken away
 Jer. 8. 10. from before thy face, and \*shall not be restored to thee: thy
 \* Job 31. 8. sheep shall be given unto thine enemies, and thou shalt have
 Jer. 12. 13. 32 none to rescue them. Thy sons and thy daughters shall be given
 Amos 6. 11. unto another people, and thine eyes shall look, and \*fail with
 Mic. 6. 15. longing for them all the day long: and there shall be no might in
 Zeph. 1. 13. 33 thine hand. \*The fruit of thy land, and all thy labours, shall a
 \* ch. 20. 6. nation which thou knowest not eat up; and thou shalt be only
 \* ver. 51. 34 oppressed and crushed alway: so that thou shalt be mad \*for the
 Lev. 26. 16. 35 sight of thine eyes which thou shalt see. The LORD shall \*smite
 Jer. 5. 17. thee in the knees, and in the legs, with a sore botch that cannot
 \* ver. 67. be healed, from the sole of thy foot unto the top of thy head.
 \* ver. 27. 36 The LORD shall \*bring thee, and thy king which thou shalt set
 over thee, unto a nation which neither thou nor thy fathers have
 known; and \*there shalt thou serve other gods, wood and stone.
 \* 2 Kin. 17. 37 And thou shalt become \*an astonishment, a proverb, \*and a by-
 4. 6. word, among all nations whither the LORD shall lead thee.
 2 Chr. 33. 38 \*Thou shalt carry much seed out into the field, and shalt gather
 11. 39 but little in; for \*the locust shall consume it. Thou shalt plant
 v ch. 4. 28. vineyards, and dress them, but shalt neither drink of the wine,
 ver. 64. 40 nor gather the grapes; for the worms shall eat them. Thou shalt
 Jer. 16. 13. have olive trees throughout all thy coasts, but thou shalt not
 \* 1 Kin. 9. anoint thyself with the oil; for thine olive shall cast his fruit.
 7. 8. 27. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.
 Jer. 24. 9. 1. Zech. 8. 13. 2. Ps. 44. 14. 3. Heb. for a removing. 4. Heb. profane, or, use it 5. as common meat: as ch. 6. 20. 6. 3. Heb. shall not return to thee.

25. *shall be removed*] See margin. The threat differs from that in Lev. xxvi. 33, which refers to a dispersion of the people amongst the heathen. Here it is meant that they should be tossed to and fro at the will of others, driven from one country to another without any certain settlement.

27-37. Second series of judgments on the body, mind, and outward circumstances of the sinners.

27. The "botch" (rather "boil;" see Ex. ix. 9), the "emerods" or tumours (1 S. v. 6, 9), the "scab" and "itch" represent the various forms of the loathsome skin diseases which are common in Syria and Egypt.

28. Mental maladies shall be added to spoiled" or "plundered."

those sore bodily plagues, and should (vv. 29-34) reduce the sufferers to powerlessness before their enemies and oppressors.

*blindness*] Most probably mental blindness; cp. Lam. iv. 14; Zeph. i. 17; 2 Cor. iii. 14 seq.

30-33. See marg. ref. for the fulfilment of these judgments.

38-48. Third series of judgments, affecting every kind of labour and enterprise until it had accomplished the total ruin of the nation, and its subjection to its enemies.

39. *worms*] i.e. the vine-weevil. Naturalists prescribed elaborate precautions against its ravages.

40. *cast, &c.*] Some prefer "shall be

41 Thou shalt beget sons and daughters, but <sup>1</sup>thou shalt not enjoy 42 them ; for <sup>4</sup>they shall go into captivity. All thy trees and fruit 43 of thy land shall the locust <sup>2</sup>consume. The stranger that is within thee shall get up above thee very high ; and thou shalt 44 come down very low. <sup>3</sup>He shall lend to thee, and thou shalt not lend to him : <sup>4</sup>he shall be the head, and thou shalt be the tail. 45 ¶ Moreover <sup>5</sup>all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded 46 thee : and they shall be upon thee <sup>6</sup>for a sign and for a wonder, 47 and upon thy seed for ever. <sup>7</sup>Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, <sup>8</sup>for 48 the abundance of all *things* ; therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things* : and he <sup>9</sup>shall put a yoke of iron upon thy neck, until he have destroyed 49 thee. <sup>10</sup>The LORD shall bring a nation against thee from far, from the end of the earth, <sup>11</sup>as swift as the eagle flieth ; a nation 50 whose tongue thou shalt not <sup>12</sup>understand ; a nation <sup>13</sup>of fierce countenance, <sup>14</sup>which shall not regard the person of the old, nor 51 shew favour to the young : and he shall <sup>15</sup>eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed : which also shall not leave thee <sup>16</sup>either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. 52 And he shall <sup>17</sup>besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land : and he shall besiege thee in all thy gates throughout 53 all thy land, which the LORD thy God hath given thee. And <sup>18</sup>thou shalt eat the fruit of thine own <sup>19</sup>body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies 54 shall distress thee : so that the man *that is* tender among you, and very delicate, <sup>20</sup>his eye shall be evil toward his brother, and toward <sup>21</sup>the wife of his bosom, and toward the remnant of his 55 children which he shall leave : so that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, where- 56 with thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, <sup>22</sup>her eye shall be evil toward the husband of

<sup>4</sup> Lam. 1. 5.<sup>5</sup> ver. 12.<sup>6</sup> ver. 13.<sup>7</sup> Lam. 1. 5.<sup>8</sup> ver. 15.<sup>9</sup> Isa. 8. 18.<sup>10</sup> Ez. 14. 8.<sup>11</sup> Neh. 9. 35,<sup>36.</sup><sup>12</sup> ch. 32. 15.<sup>13</sup> Jer. 28. 14.<sup>14</sup> Jer. 5. 15.<sup>15</sup> Luke 19. 43.<sup>16</sup> Jer. 48. 40.<sup>17</sup> & 40. 22.<sup>18</sup> Lam. 4. 19.<sup>19</sup> Ez. 17. 3, 12.<sup>20</sup> Hos. 8. 1.<sup>21</sup> 2 Chr. 36.<sup>22</sup> 17.<sup>23</sup> Isa. 47. 6.<sup>24</sup> ver. 33.<sup>25</sup> Isa. 1. 7.<sup>26</sup> & 62. 8.<sup>27</sup> 2 Kin. 25.<sup>28</sup> 1, 2, 4.<sup>29</sup> Lev. 26. 29.<sup>30</sup> 2 Kin. 6. 28,<sup>31</sup> 20.<sup>32</sup> Jer. 19. 9.<sup>33</sup> Lam. 2. 20.<sup>34</sup> ch. 15. 9.<sup>35</sup> ch. 13. 6.<sup>36</sup> ver. 54.<sup>1</sup> Heb. *they shall not be thine.*<sup>2</sup> Or, *possess.*<sup>3</sup> Heb. *hear.*<sup>4</sup> Heb. *strong of face,* Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23.<sup>5</sup> Heb. *belly.*43, 44. Contrast *vv. 12 and 13.*46. *for ever]* Yet “the remnant” (Rom. ix. 27, xi. 5) would by faith and obedience become a holy seed.

49-58. Fourth series of judgments, descriptive of the calamities and horrors which should ensue when Israel should be subjugated by its foreign foes.

49. The description (cp. marg. reffs.) applies undoubtedly to the Chaldeans, and in a degree to other nations also whom God raised up as ministers of vengeance upon

apostate Israel (*e.g.* the Medes). But it only needs to read this part of the denunciation, and to compare it with the narrative of Josephus, to see that its full and exact accomplishment took place in the wars of Vespasian and Titus against the Jews, as indeed the Jews themselves generally admit.

49. *the eagle]* The Roman ensign ; cp. Matt. xxiv. 28 ; and consult throughout this passage the marg. reff.

54. *evil* i.e. grudging ; cp. xv. 9.

<sup>a</sup> Gen. 49. 10.  
<sup>v</sup> Ex. 6. 3.  
<sup>c</sup> Dan. 9. 12.  
<sup>a</sup> ch. 7. 15.  
<sup>b</sup> ch. 4. 27.  
<sup>c</sup> ch. 10. 22.  
 Neh. 9. 23.  
<sup>d</sup> ch. 30. 9.  
 Jer. 32. 41.  
<sup>e</sup> Prov. 1. 26.  
 Isai. 1. 24.  
<sup>f</sup> Lev. 20. 33.  
 ch. 4. 27. 28.  
 Neh. 1. 8.  
 Jer. 16. 13.  
<sup>g</sup> ver. 36.  
<sup>h</sup> Amos 9. 4.  
<sup>i</sup> Lev. 20. 30.  
<sup>k</sup> Lev. 26. 16.  
<sup>l</sup> Job 7. 4.  
<sup>m</sup> ver. 34.  
<sup>n</sup> Jer. 43. 7.  
 Hos. 8. 13.  
 & 9. 3.  
<sup>o</sup> ch. 17. 16.

57 her bosom, and toward her son, and toward her daughter, and toward her <sup>1</sup> young one that cometh out <sup>2</sup> from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.  
 58 ¶ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear <sup>3</sup> this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues <sup>4</sup> wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and 60 of long continuance. Moreover he will bring upon thee all <sup>5</sup> the diseases of Egypt, which thou wast afraid of; and they shall 61 cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD <sup>6</sup> bring upon thee, until thou be destroyed. And ye <sup>7</sup> shall be left few in number, whereas ye were <sup>8</sup> as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.  
 63 And it shall come to pass, <sup>9</sup> that as the LORD <sup>10</sup> rejoiced over you to do you good, and to multiply you; so the LORD <sup>11</sup> will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess 64 it. And the LORD <sup>12</sup> shall scatter thee among all people, from the one end of the earth even unto the other; and <sup>13</sup> there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And <sup>14</sup> among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: <sup>15</sup> but the LORD shall give thee there a trembling heart, and failing 66 of eyes, and <sup>16</sup> sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have 67 none assurance of thy life: <sup>17</sup> in the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning! For the fear of thine heart wherewith thou shalt fear, and <sup>18</sup> for the sight of thine eyes which thou shalt see.  
 68 And the LORD <sup>19</sup> shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, <sup>20</sup> Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

<sup>1</sup> Heb. *after birth*.

<sup>2</sup> Heb. *cause to ascend*.

57. *young one*] The “afterbirth” (see margin). The Hebrew text in fact suggests an extremity of horror which the A. V. fails to exhibit. Cp. 2 K. vi. 29.

58-68. Fifth series of judgments. The uprooting of Israel from the Promised Land, and its dispersion amongst other nations. Examine the marg. reff.

58. *in this book*] i.e. in the book of the Law, or the Pentateuch in so far as it contains commands of God to Israel. Deuteronomy is included, but not exclusively intended. So v. 61; cp. xxvii. 3 and note, xxxi. 9.

66. *thy life shall hang in doubt before thec*] i.e. shall be hanging as it were on a thread, and that before thine own eyes. The Fathers regard this passage as suggesting in a secondary or mystical sense Christ hanging on the cross, as the life of the Jews who would not believe in Him.

68. This is the climax. As the Exodus from Egypt was as it were the birth of the nation into its Covenant relationship with God, so the return to the house of bondage is in like manner the death of it. The mode of conveyance, “*in ships*,” is added to heighten the contrast. They crossed the sea from Egypt with a high hand, the waves being parted before them. They should go back again cooped up in slave-ships.

*there ye shall be sold*] Rather, “*there shall ye offer yourselves, or be offered for sale*.” This denunciation was literally fulfilled on more than one occasion: most signally when many thousand Jews were sold into slavery and sent into Egypt by Titus; but also under Hadrian, when numbers were sold at Rachel’s grave (Gen. xxxv. 19).

*no man shall buy you*] i.e. no one shall venture even to employ you as slaves, re-

**CHAP. 29.** THESE are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside "the covenant which he made with them 2 in Horeb. ¶ And Moses called unto all Israel, and said unto them, <sup>3</sup>Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and 3 unto all his land; <sup>4</sup>the great temptations which thine eyes have 4 seen, the signs, and those great miracles: yet <sup>5</sup>the LORD hath not given you an heart to perceive, and eyes to see, and ears to 5 hear, unto this day. <sup>6</sup>And I have led you forty years in the wilderness: <sup>7</sup>your clothes are not waxen old upon you, and 6 thy shoe is not waxen old upon thy foot. <sup>8</sup>Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye 7 might know that I am the LORD your God. And when ye came unto this place, <sup>9</sup>Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote 8 them: and we took their land, and <sup>10</sup>gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of 9 Manasseh. <sup>11</sup>Keep therefore the words of this covenant, and do 10 them, that ye may <sup>12</sup>prosper in all that ye do. ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel, 11 your little ones, your wives, and thy stranger that *is* in thy camp, from <sup>12</sup>the hewer of thy wood unto the drawer of thy water: that thou shouldest <sup>13</sup>enter into covenant with the LORD thy God, and <sup>14</sup>into his oath, which the LORD thy God maketh 13 with thee this day: that he may <sup>15</sup>establish thee to day for a people unto himself, and *that* he may be unto thee a God, <sup>16</sup>as he hath said unto thee, and <sup>17</sup>as he hath sworn unto thy fathers, to 14 Abraham, to Isaac, and to Jacob. ¶ Neither with you only <sup>18</sup>do 15 I make this covenant and this oath; but with *him* that standeth here with us this day before the LORD our God, <sup>19</sup>and also with 16 *him* that *is* not here with us this day: (for ye know how we have dwelt in the land of Egypt; and how we came through 17 the nations which ye passed by; and ye have seen their abominations, and their <sup>20</sup>idols, wood and stone, silver and gold, which 18 *were* among them:) lest there should be among you man, or woman, or family, or tribe, <sup>21</sup>whose heart turneth away this day

<sup>a</sup> ch. 5. 2, 3.<sup>b</sup> Ex. 19. 4.<sup>c</sup> ch. 4. 34.<sup>d</sup> & 7. 19.<sup>e</sup> See Isa. 6. 9, 10.<sup>f</sup> & 63. 17.<sup>g</sup> John 8. 42.<sup>h</sup> Acts 23. 26.<sup>i</sup> Eph. 4. 19.<sup>j</sup> 2 Thes. 2. 11, 12.<sup>k</sup> ch. 1. 3.<sup>l</sup> & 8. 2.<sup>m</sup> ch. 8. 4.<sup>n</sup> See Ex. 16. 12.<sup>o</sup> ch. 8. 3.<sup>p</sup> Ps. 78. 24.<sup>q</sup> Num. 21.<sup>r</sup> 23, 24, 33.<sup>s</sup> ch. 2. 32.<sup>t</sup> & 3. 1.<sup>u</sup> Num. 32. 33.<sup>v</sup> ch. 3. 12, 13.<sup>w</sup> ch. 4. 6.<sup>x</sup> Josh. 1. 7.<sup>y</sup> 1 Kin. 2. 3.<sup>z</sup> Josh. 1. 7.<sup>aa</sup> See Josh.<sup>bb</sup> 9. 21, 23, 27.<sup>cc</sup> Neh. 10. 29.<sup>dd</sup> ch. 28. 9.<sup>ee</sup> Ex. 6. 7.<sup>ff</sup> Gen. 17. 7.<sup>gg</sup> Jer. 31. 31.<sup>hh</sup> 32, 33.<sup>ii</sup> Hob. 9. 7, 8.<sup>jj</sup> 1 Cor. 7. 14.<sup>kk</sup> ch. 11. 16.<sup>1</sup> Heb. *pass.*<sup>2</sup> Heb. *dungy gods.*

garding you as accursed of God, and to be shunned in everything.

**XXIX.** This and the following chapter contain the address of Moses to the people on the solemn renewal of the Covenant. Consult the marg. reff. for proof of historical statements or explanation of obscure words.

4. Ability to understand the things of God is the gift of God (cp. 1 Cor. ii. 13, 14); yet man is not guiltless if he lacks that ability. The people had it not because they had not felt their want of it, nor asked for it. Cp. 2 Cor. iii. 14, 15.

9. *that ye may prosper*] Literally, "that ye may act wisely." The connexion of the two ideas of wisdom in conduct and prosperity in circumstances is noteworthy.

11. The Covenant was national, and therefore embraced all the elements which make

up the nation. The "little ones" would of course be represented by their parents or guardians; the absent (v. 15) by those present; nor were the servants and proselytes to be excluded (cp. Acts ii. 39). The text is fairly alleged in justification of the Church's practice of admitting little ones into Covenant with God by Baptism, and accepting promises made on their behalf by sponsors.

15. *with him that is not here with us*] *i.e.* as the Jews explain, posterity; which throughout all generations was to be taken as bound by the act and deed of those present and living.

17. *idols*] See margin, "dungy gods;" *i.e.* clods or stocks which can be rolled about (cp. Lev. xxvi. 30).

18. The word here and in xxxii. 32 rendered "gall," is in Hos. x. 4 translated

from the LORD our God, to go and serve the gods of these nations; "lest there should be among you a root that beareth <sup>1</sup> gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk <sup>2</sup> in the <sup>3</sup> imagination of mine heart, <sup>4</sup> to add <sup>5</sup> drunkenness to thirst: <sup>6</sup> the LORD will not spare him, but then <sup>7</sup> the anger of the LORD and <sup>8</sup> his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD <sup>9</sup> shall blot out his name from under heaven. And the LORD <sup>10</sup> shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that <sup>11</sup> are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses <sup>12</sup> which the LORD hath laid upon it; and that the whole land thereof <sup>13</sup> is brimstone, <sup>14</sup> and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, <sup>15</sup> like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: even all nations shall say, <sup>16</sup> Wherefore hath the LORD done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and <sup>17</sup> whom he had not <sup>18</sup> given unto them: and the anger of the LORD was kindled against this land, <sup>19</sup> to bring upon it all the

<sup>1</sup> Ps. 107.34. <sup>2</sup> Heb. *rosh*. <sup>3</sup> Or, *stubbornness*, Jer. 3. <sup>4</sup> Heb. *the drunken to the thirsty*. <sup>5</sup> Heb. *is written*. <sup>6</sup> Heb. *wherewith the LORD* <sup>7</sup> Or, *who had not given to them any portion*. <sup>8</sup> Heb. *divided*.

"hemlock." It is the name of a plant of intense bitterness, and of quick growth; and is therefore repeatedly used in conjunction with "wormwood" (cp. Jer. ix. 15; Lam. iii. 19; Amos vi. 12), to express figuratively the nature and effects of sin (cp. marg. *reff.*). The herb is probably the poppy. Hence the "water" (*i.e.* juice) "of gall" (Jer. viii. 14, xxiii. 15) would be opium. This would explain its employment in the stupefying drink given to criminals at the time of execution (cp. Ps. lix. 21; Matt. xxvii. 34), and the use of the word as synonymous with poison (cp. xxxii. 33; Job xx. 16).

"wormwood" is the plant "absinthium." It is used to denote metaphorically the distress and trouble which result from sin.

"The root that beareth gall and wormwood," means in this place any person lurking amongst them who is tainted with apostasy.

19. Cp. on the thought Jer. xxiii. 17. The secret and presumptuous sinner is meant who flatters himself that all is well and will be well with him, since he follows his own devices and prospers. Cp. Ps. lxxiii. 11 seq.

*to add drunkenness to thirst]* The sense is

probably: "Himself, drinking iniquity like water, (Job xv. 16), he corrupts and destroys others who are thirsting for it or prone to it."

The sense of the whole passage from v. 16 onward to v. 20 may be exhibited thus: "Ye have seen the abominations of idolatry amongst the heathen. Do you therefore look diligently that there be no secret idolater amongst you; a root of bitterness to all about him. Let there be no one, I say, who when he hears the curses of the Law against this sin, flatters himself, saying within himself, 'All will be well, for I walk unmolested in my own self-chosen path;' and thus acting, not only takes his own fill of sin, but destroys likewise every tempted brother within his reach; for the LORD will not spare him," &c.

23. The description is borrowed from the local features of the Dead Sea and its vicinity. The towns of the vale of Siddim were fertile and well watered (cp. Gen. xiii. 10) until devastated by the wrath of God (Gen. xix. 24, 25). The ruin of Israel and its land should be of the like sort (cp. Lev. xxvi. 31, 32; Ps. cvi. 34; Zeph. ii. 9). The desolate state of Palestine at present, and the traces of former fertility and prosperity, are attested by every traveller.

28 curses that are written in this book: and the LORD <sup>a</sup>rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day. 29 The secret *things* belong unto the LORD our God: but those *things which are* revealed belong unto us and to our children for ever, that we may do all the words of this law.

<sup>a</sup> 1 Kin. 14. 15.  
2 Chr. 7. 20.  
Ps. 52. 5.  
Prov. 2, 22.

**CHAP. 30.** AND <sup>a</sup>it shall come to pass, when <sup>b</sup>all these things are come upon thee, the blessing and the curse, which I have set before thee, and <sup>c</sup>thou shalt call *them* to mind among all the 2 nations, whither the LORD thy God hath driven thee, and shalt <sup>d</sup>return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, 3 with all thine heart, and with all thy soul; <sup>e</sup>that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and <sup>f</sup>gather thee from all the nations, whither the 4 LORD thy God hath scattered thee. <sup>g</sup>If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD 5 thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, 6 and multiply thee above thy fathers. And <sup>h</sup>the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that 7 thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which 8 persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee 9 this day. <sup>i</sup>And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the

<sup>a</sup> Lev. 20. 40.  
<sup>b</sup> ch. 28.

<sup>c</sup> ch. 4. 29.  
1 Kin. 8. 47.

<sup>d</sup> Neh. 1. 9.  
Isai. 55. 7.  
Lam. 3. 40.  
Joel 2. 12.

<sup>e</sup> Ps. 100. 45.  
& 126. 1. 4.  
Jer. 29. 14.  
Lam. 3. 22,  
32.

<sup>f</sup> Ps. 147. 2.  
<sup>g</sup> ch. 28. 64.  
Neh. 1. 9.

<sup>h</sup> ch. 10. 16.

<sup>i</sup> ch. 28. 11.

29. *the secret things belong unto the LORD our God*] This verse seems to be added as a solemn admonition on the part of Moses, in order to close the series of blessings and curses which he has delivered. The sense seems to be this: "The future, when and how these good and evil things will take effect, it lies with the Lord our God to determine; it pertains not to man's sphere and duty. God's revealed will is that which we must carry out." The 17th of our Articles of Religion concludes with much the same sentiment.

XXX. The rejection of Israel and the desolation of the promised inheritance were not to be the end of God's dispensations. The closing words of the address therefore are words of comfort and promise. Cp. marg. ref. and iv. 29 seq.; 1 K. viii. 46-50.

1-10. The chastisements of God would lead the nation to repent, and thereupon God would again bless them.

3. *will turn thy captivity*] Will change or put an end to thy state of captivity or distress (cp. Ps. xiv. 7, lxxxv. 2; Jer. xxx. 18). The rendering of the Greek version is significant; "the Lord will heal thy sins."

The promises of this and the following verses had no doubt their partial fulfilment in the days of the Judges; but the fact that various important features are re-

peated in Jer. xxxii. 37 seq., and in Ezek. xi. 19 seq., xxxiv. 13 seq., xxxvi. 24 seq., shews us that none of these was regarded as exhausting the promises. In full analogy with the scheme of prophecy we may add that the return from the Babylonian Captivity has not exhausted their depth. The New Testament takes up the strain (e.g. in Rom. xi.), and foretells the restoration of Israel to the covenanted mercies of God. True these mercies shall not be, as before, confined to that nation. The "turning again of the captivity" will be when Israel is converted to Him in Whom the Law was fulfilled, and Who died "not for that nation only," but also that he might "gather together in one the children of God that were scattered abroad" (John xi. 51, 52). Then shall there be "one fold and one shepherd" (John x. 16). But whether the general conversion of the Jews shall be accompanied with any *national* restoration, any recovery of their ancient prerogatives as the chosen people; and further, whether there shall be any local replacement of them in the land of their fathers, may be regarded as of "the secret things" which belong unto God (xxix. 29); and so indeed our Lord Himself teaches us (Acts i. 6, 7).

6. *circumcise thine heart*] Cp. x. 16 note; Jer. xxxii. 39; Ez. xi. 19.

\* ch. 28. 63.  
Jer. 32. 41.

<sup>1</sup> Isa. 45. 10.  
<sup>2</sup> Rom. 10.  
6, &c.

<sup>3</sup> ver. 1, 19.  
ch. 11. 26.

<sup>4</sup> ch. 4. 26.  
& 8. 10.

<sup>5</sup> ch. 4. 26.  
& 31. 28.  
<sup>6</sup> ver. 15.

<sup>7</sup> Ps. 27. 1.  
& 66. 9.  
John 11. 25.

<sup>8</sup> Ex. 7. 7.  
ch. 34. 7.  
<sup>9</sup> Num. 27.  
<sup>10</sup> 1 Kin. 3. 7.

LORD will again <sup>4</sup>rejoice over thee for good, as he rejoiced over thy fathers : if thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul. ¶ For this commandment which I command thee this day, *it is* not hidden from thee, neither *is it* far off. "It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it ? Neither *is it* beyond the sea, that thou shouldest say, Who shall go over the sea for us, 14 and bring it unto us, that we may hear it, and do it ? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. ¶ See, "I have set before thee this day life and good, and death and evil ; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply : and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them ; "I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it. "I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing : therefore choose life, that both thou and thy seed may live : that thou mayest love the LORD thy God, *and that* thou mayest obey his voice, and that thou mayest cleave unto him : for he *is thy* life, and the length of thy days : that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

**CHAP. 31. AND** Moses went and spake these words unto all Israel. 2 And he said unto them, I <sup>10</sup>am an hundred and twenty years old this day ; I can no more <sup>11</sup>go out and come in : also the

**10-20.** Ignorance of the requirements of the law cannot be pleaded (*vv. 10-14*) ; hence (*vv. 15-20*) life and death, good and evil, are solemnly set before the people for their own choice ; and an earnest exhortation to choose the better part concludes the address.

**11-14.** "The righteousness which is of faith" is really and truly described in these words of the Law; and, under St. Paul's guidance (see marg. ref.) we affirm was intended so to be. For the simplicity and accessibility which Moses here attributes to the Law of God neither is nor can be experimentally found in it except through the medium of faith ; even though outwardly and in the letter that Law be written out for us so "that he may run that readeth," and be set forth in its duties and its sanctions as plainly as it was before the Jews by Moses. The seeming ease of the commandment, and yet its real impossibility to the natural man, form part of the qualifications of the Law to be our schoolmaster to bring us unto Christ.

**11. not hidden from thee]** Rather, not too

hard for thee, as in *xvii. 8.*

*neither is it far off]* Cp. *Luke xvii. 21.*

**13.** The paraphrase of this verse in the Jerusalem Targum is noteworthy, and should be compared with St. Paul's rendering in *Rom. x. 7* : "Neither is the law beyond the great sea, that thou shouldest say, Oh that we had one like Jonah the prophet who could descend into the depths of the sea and bring it to us !"

**14. in thy mouth, and in thy heart]** Cp. *vi. 6, xi. 18-20.*

**20. that thou mayest love the Lord]** Cp. *vi. 5.* Love stands first as the essential and only source of obedience.

*he is thy life]* Or, "that" (i.e. "to love the Lord") "is thy life ;" i.e. the condition of thy life and of its prolongation in the Promised Land. Cp. *iv. 40, xxxii. 47.*

**XXXI. 2. I am an hundred and twenty years old]** The forty years of the wandering had passed since Moses, then fourscore years old, "spake unto Pharaoh" (*Ex. vii. 7.* Cp. *xxxiv. 7.*)

*I can no more go out and come in]* Render I shall not longer be able to go out and

LORD hath said unto me, <sup>c</sup>Thou shalt not go over this Jordan. 3 The LORD thy God, <sup>d</sup>he will go over before thee, <sup>e</sup>and he will destroy these nations from before thee, and thou shalt possess them: <sup>f</sup>and Joshua, he shall go over before thee, <sup>g</sup>as the LORD <sup>h</sup>hath said. <sup>i</sup>And the LORD shall do unto them <sup>j</sup>as he did to Sihon and to Og, kings of the Amorites, and unto the land of <sup>k</sup>them, whom he destroyed. And <sup>l</sup>the LORD shall give them up before your face, that ye may do unto them according unto all <sup>m</sup>the commandments which I have commanded you. <sup>n</sup>Be strong and of a good courage, <sup>o</sup>fear not, nor be afraid of them: for the LORD thy God, <sup>p</sup>he it is that doth go with thee; <sup>q</sup>he will not fail thee, nor forsake thee. ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, <sup>r</sup>Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; <sup>s</sup>and thou shalt cause them to inherit it. And the LORD, <sup>t</sup>he it is that doth go before thee; <sup>u</sup>he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. <sup>v</sup>¶ And Moses wrote this law, <sup>w</sup>and delivered it unto the priests the sons of Levi, <sup>x</sup>which bare the ark of the covenant of the <sup>y</sup>LORD, and unto all the elders of Israel. And Moses commanded them, saying, At the end of <sup>z</sup>every seven years, in the solemnity <sup>aa</sup>of the 'year of release', <sup>ab</sup>in the feast of tabernacles, when all Israel is come to <sup>ac</sup>"appear before the LORD thy God in the place which he shall choose, <sup>ad</sup>thou shalt read this law before <sup>ae</sup>all Israel in their hearing. <sup>af</sup>Gather the people together, men, and women, and children, and thy stranger that <sup>ag</sup>is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: <sup>ah</sup>and <sup>ai</sup>that their children, <sup>aj</sup>which have not known <sup>ak</sup>any thing, <sup>al</sup>may hear, and learn to fear the LORD your God, as long as ye live in <sup>am</sup>the land whither ye go over Jordan to possess it. ¶ And the LORD said unto Moses, <sup>an</sup>Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that <sup>ao</sup>I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of <sup>ap</sup>the congregation. And <sup>aq</sup>the LORD appeared in the tabernacle in

<sup>c</sup> Num. 20.  
<sup>d</sup> 12.  
<sup>e</sup> & 27. 13.  
<sup>f</sup> ch. 3. 27.  
<sup>g</sup> ch. 9. 3.  
<sup>h</sup> Num. 27.  
<sup>i</sup> 21.  
<sup>j</sup> ch. 3. 23.  
<sup>k</sup> ch. 3. 21.  
<sup>l</sup> Num. 21.  
<sup>m</sup> 24, 33.  
<sup>n</sup> ch. 7. 2.  
<sup>o</sup> Josh. 10.  
<sup>p</sup> 25.  
<sup>q</sup> 1 Chr. 22.  
<sup>r</sup> 13.  
<sup>s</sup> ch. 1. 20.  
<sup>t</sup> & 7. 18.  
<sup>u</sup> ch. 20. 4.  
<sup>v</sup> Josh. 1. 5.  
<sup>w</sup> Heb. 13. 5.  
<sup>x</sup> ver. 23.  
<sup>y</sup> Josh. 1. 6.  
<sup>z</sup> Ex. 13. 21.  
<sup>aa</sup> & 33. 14.  
<sup>ab</sup> ch. 9. 3.  
<sup>ac</sup> Josh. 1. 5.  
<sup>ad</sup> 1 Chr. 29.  
<sup>ae</sup> 20.  
<sup>af</sup> ver. 25.  
<sup>ag</sup> ch. 17. 18.  
<sup>ah</sup> Num. 4.  
<sup>ai</sup> 15.  
<sup>aj</sup> Josh. 3. 3.  
<sup>ak</sup> 1 Chr. 15.  
<sup>al</sup> 12, 15.  
<sup>am</sup> ch. 15. 1.  
<sup>ap</sup> Lev. 23.  
<sup>aq</sup> 34.  
<sup>ar</sup> ch. 16. 16.  
<sup>as</sup> Josh. 8. 31.  
<sup>at</sup> 2 Kin. 23. 2.  
<sup>au</sup> Neh. 8. 1.  
<sup>av</sup> ch. 4. 10.  
<sup>aw</sup> ch. 11. 2.  
<sup>ax</sup> Ps. 78. 6.  
<sup>ay</sup> Num. 27.  
<sup>az</sup> ch. 34. 5.  
<sup>ba</sup> ver. 23.  
<sup>ca</sup> Ex. 33. 9.

come in: *i.e.* discharge my duties among you. There is no inconsistency with xxxiv. 7. Moses here adverts to his own age as likely to render him in future unequal to the active discharge of his office as leader of the people: the writer of the xxxivth chapter, one of Moses' contemporaries, remarks of him that up to the close of life "his eye was not dim, nor his natural force abated" (v. 7); *i.e.* that he was to the last, in the judgment of others, in full possession of faculties and strength.

7, 8. Moses hands over to Joshua that office as leader of the people, to which he had already been designated (i. 38; Num. xxvii. 23). He assigns also to the Levitical priests and the elders, as the ecclesiastical and civil heads of the nation, the responsibility of teaching the law and enforcing its observance (rr. 10-13). Both these were symbolical acts, designed to mark the responsibility of the parties con-

cerned after the death of Moses.

11. Cp. marg. *reff.* It is not to be supposed that the whole of the Pentateuch was read, nor does the letter of the command require that it should be so. This reading could not be primarily designed for the information and instruction of the people, since it only took place once in seven years; but was evidently a symbolical transaction, intended, as were so many others, to impress on the people the conditions on which they held possession of their privileges and blessings.

14-23. The transaction recorded in these verses may be regarded as the solemn inauguration of Joshua to the office to which he had some time before (Num. xxvii. 22) been called, and his recognition in it by God, which were manifested by his being summoned into the Tabernacle with Moses whilst the Lord appeared in the pillar of cloud (cp. Num. xi. 25, xii. 5).

a pillar of a cloud : and the pillar of the cloud stood over the door 16 of the tabernacle. ¶ And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and 17 break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, 'Are not these evils come upon 18 us, because our God is not among us?' And I will surely hide my face in that day for all the evils which they shall have 19 wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness 20 for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my 21 covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the 22 land which I swear. ¶ Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee. 24 ¶ And it came to pass, when Moses had made an end of writing 25 the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put 26 22. 8.

<sup>1</sup> Heb. lie down, 2 Sam. 7. 12.   <sup>2</sup> Heb. find them, Neh. 9. 32.   <sup>3</sup> Heb. before.   <sup>4</sup> Heb. do.

16. The future apostasy of the people is announced in the presence of Joshua that the latter might be fully aware of the danger and strive in his day to avert it. This he faithfully did (cp. Josh. xxiv. 31); but we find him in his own last address to Israel repeating (Josh. xxiii. 15, 16) the self-same prediction and warning.

19. *a witness for me against them* i.e. an attestation from their own mouths at once of God's benefits, their own duties, and their deserts when they should fall away. Being in verse it would be the more easily learned and kept in memory. The use of songs for such didactic purposes was not unknown to the legislators of antiquity. Cp. also the advice of St. Paul, "teaching and admonishing one another in psalms and hymns and spiritual songs" (Col. iii. 16).

23. *he gave*] i.e. the Lord gave.

24-29. Moses completes the writing out of the book of the Law, and directs it to be placed by the Ark of the Covenant.

24. The "book" here spoken of would contain the whole Pentateuch up to this verse, and be "the book of Moses," called generally by the Jews "the Law" (cp. St. Matt. xxii. 40; Gal. iv. 21).

25. *the Levites, which bare the ark*] i.e., as in v. 9, "the priests the sons of Levi." The non-priestly Levites could not so much as enter the Sanctuary or touch the Ark (cp. Num. iv. 15). Though in the journeys through the wilderness the Ark was borne by the non-priestly Kohathites, yet on occasions of a more solemn and public character it was carried by the priests themselves (Josh. iii. 3 seq., iv. 9, 10, vi. 6, 12, viii. 33; 1 K. viii. 3).

26. *put it in the side of the ark*] Rather, by the side of the ark. The two tables of the Decalogue were in the Ark (1 K. viii. 9); the book of the Law was to be laid up in the Holy of Holies close by the Ark of the Covenant, probably in a chest. Cp. 2 K. xxii. 8.

it in the side of the ark of the covenant of the LORD your God, 27 that it may be there <sup>a</sup>for a witness against thee. <sup>b</sup>For I know thy rebellion, and thy <sup>c</sup>stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; 28 and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, <sup>d</sup>and call heaven and earth to record against 29 them. For I know that after my death ye will utterly <sup>e</sup>corrupt yourselves, and turn aside from the way which I have commanded you; and <sup>f</sup>evil will befall you <sup>g</sup>in the latter days; because ye will do evil in the sight of the LORD, to provoke him 30 to anger through the work of your hands. ¶ And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

**CHAP. 32. GIVE** <sup>a</sup>ear, O ye heavens, and I will speak;

And hear, O earth, the words of my mouth.

2 <sup>b</sup>My doctrine shall drop as the rain,  
My speech shall distil as the dew,  
<sup>c</sup>As the small rain upon the tender herb,  
And as the showers upon the grass:  
3 Because I will publish the name of the LORD:  
<sup>d</sup>Ascribe ye greatness unto our God.  
4 ¶ *He is* <sup>e</sup>the Rock, <sup>f</sup>his work is perfect:

<sup>a</sup> ver. 10.  
<sup>b</sup> ch. 9. 21.  
<sup>c</sup> Ex. 32. 9.  
<sup>d</sup> ch. 9. 6.  
<sup>e</sup> ch. 30. 10.  
<sup>f</sup> & 32. 1.  
<sup>g</sup> ch. 32. 5.  
Judg. 2. 19.  
Hos. 9. 9.  
<sup>f</sup> ch. 28. 15.  
<sup>g</sup> Gen. 10. 1.  
ch. 4. 30.  
<sup>a</sup> ch. 4. 26.  
Ps. 50. 4.  
Isai. 1. 2.  
Jer. 2. 12.  
<sup>b</sup> Isai. 55. 10.  
1 Cor. 3. 6.  
<sup>c</sup> Ps. 72. 6.  
Mic. 5. 7.  
<sup>d</sup> 1 Chr. 20.  
11.  
<sup>e</sup> 2 Sam. 22.  
3. & 23. 3.  
Ps. 18. 2, 31,  
40.  
Hab. 1. 12.  
<sup>f</sup> 2 Sam. 22.  
31.

**27. how much more after my death]** Hence v. 24 and the rest of the book (with the exception of the song, v. 19) must be regarded as a kind of appendix added after Moses' death by another hand; though the Blessing (xxxiii.) is of course to be regarded as a composition of Moses.

**XXXII. 1-43. Song of Moses.**

If vv. 1-3 be regarded as the introduction, and v. 43 as the conclusion, the main contents of the song may be grouped under three heads, viz. (1) vv. 4-18, the faithfulness of God, the faithlessness of Israel; (2) vv. 19-33, the chastisement and the need of its infliction by God; (3) vv. 34-42, God's compassion upon the low and humbled state of His people.

The Song differs signally in diction and idiom from the preceding chapters; just as a lyrical passage is conceived in modes of thought wholly unlike those which belong to narrative or exhortation, and is uttered in different phraseology.

There are, however, in the Song numerous coincidences both in thoughts and words with other parts of the Pentateuch, and especially with Deuteronomy; while the resemblances between it and Ps. xc. "A Prayer of Moses," have been rightly regarded as important.

The Song has reference to a state of things which did not ensue until long after the days of Moses. In this it resembles other parts of Deuteronomy and the Pentateuch which no less distinctly contemplate an apostasy (e.g. Deut. xxviii. 15; Lev. xxvi. 14), and describe it in general terms. If once we admit the possibility that Moses might foresee the future apostasy of Israel,

it is scarcely possible to conceive how such foresight could be turned to better account by him than by the writing of this Song. Exhibiting as it does God's preventing mercies, His people's faithlessness and ingratitude, God's consequent judgments, and the final and complete triumph of the Divine counsels of grace, it forms the summary of all later Old Testament prophecies, and gives as it were the framework upon which they are laid out. Here as elsewhere the Pentateuch presents itself as the foundation of the religious life of Israel in after times. The currency of the Song would be a standing protest against apostasy; a protest which might well check waverers, and warn the faithful that the revolt of others was neither unforeseen nor unprovided for by Him in Whom they trusted.

That this Ode must on every ground take the very first rank in Hebrew poetry is universally allowed.

**1-3. Introduction.**

1. Heaven and earth are here invoked, as elsewhere (see marg. reff.), in order to impress on the hearers the importance of what is to follow.

4. *He is the Rock, his work is perfect*] Rather, the Rock, perfect in His work. This epithet, repeated no less than five times in the Song (vv. 15, 18, 30, 31), represents those attributes of God which Moses is seeking to enforce, immutability and impregnable strength. Cp. the expression "the stone of Israel" in Gen. xlix. 24; and see 1 S. ii. 2; Ps. xviii. 2; Matt. xvi. 18; John i. 42. Zur, the original of "Rock," enters frequently into the composition of proper names of the Mosaic time, e.g. Num. i. 5, 6, 10, ii. 12, iii.

<sup>v</sup> Dan. 4. 37.  
<sup>w</sup> Rev. 15. 3.  
<sup>h</sup> Jer. 10. 10.  
<sup>i</sup> Job 34. 10.  
<sup>Ps. 92. 15.</sup>  
<sup>k</sup> ch. 31. 29.

<sup>l</sup> Matt. 17.  
<sup>17.</sup>  
<sup>17.</sup> Luke 9. 41.  
<sup>Phil. 2. 15.</sup>  
<sup>m</sup> Ps. 110. 12.  
<sup>n</sup> Isa. 63. 16.  
<sup>o</sup> Ps. 74. 2.  
<sup>p</sup> Isa. 27. 11.  
<sup>q</sup> & 44. 2.  
<sup>q</sup> Ex. 13. 14.  
<sup>Ps. 44. 1.</sup>  
<sup>r</sup> Zech. 9. 2.  
<sup>s</sup> Acts 17. 26.  
<sup>t</sup> Gen. 11. 8.

<sup>Ex. 15. 10.</sup>  
<sup>1 Sam. 10. 1.</sup>  
<sup>Ps. 78. 71.</sup>  
<sup>v ch. 8. 15.</sup>  
<sup>Jer. 2. 6.</sup>  
<sup>Hos. 13. 5.</sup>  
<sup>x Deut. 4.</sup>  
<sup>30.</sup>  
<sup>y Ps. 17. 8.</sup>  
<sup>Prov. 7. 2.</sup>  
<sup>z Zech. 2. 8.</sup>  
<sup>s Ex. 19. 4.</sup>  
<sup>ch. 1. 31.</sup>  
<sup>Isai. 31. 5.</sup>  
<sup>Hos. 11. 3.</sup>

For <sup>v</sup>all his ways *are* judgment:  
<sup>h</sup>A God of truth and <sup>i</sup>without iniquity,  
<sup>l</sup>Just and right *is* he.  
<sup>¶</sup><sup>k</sup>They have corrupted themselves, <sup>l</sup>their spot *is* not *the*  
<sup>l</sup>spot of his children:  
<sup>l</sup>*They are a* <sup>l</sup>perverse and crooked generation.  
<sup>6</sup>Do yo thus <sup>w</sup>requite the LORD,  
<sup>l</sup>O foolish people and unwise?  
<sup>l</sup>*Is not he* <sup>h</sup>thy father *that* hath <sup>o</sup>bought thee?  
<sup>l</sup>Hath he not <sup>o</sup>made thee, and established thee?  
<sup>7</sup><sup>¶</sup>*Remember the days of old,*  
<sup>l</sup>*Consider the years of* <sup>h</sup>many generations:  
<sup>l</sup>*Ask thy father, and he will shew thee;*  
<sup>l</sup>*Thy elders, and they will tell thee.*  
<sup>8</sup>When the Most High <sup>l</sup>divided to the nations their inheritance,  
<sup>l</sup>When he <sup>o</sup>separated the sons of Adam,  
<sup>l</sup>He set the bounds of the people  
<sup>l</sup>According to the number of the children of Israel.  
<sup>9</sup>For <sup>l</sup>the LORD's portion *is* his people;  
<sup>l</sup>Jacob *is* the <sup>l</sup>lot of his inheritance.  
<sup>10</sup>He found him <sup>o</sup>in a desert land,  
<sup>l</sup>And in the waste howling wilderness;  
<sup>l</sup>He <sup>o</sup>led him about, he <sup>o</sup>instructed him,  
<sup>l</sup>He <sup>o</sup>kept him as the apple of his eye.  
<sup>11</sup><sup>¶</sup>As an eagle stirreth up her nest,  
<sup>l</sup>Fluttereth over her young,  
<sup>l</sup>Spreadeth abroad her wings, taketh them,  
<sup>l</sup>Beareth them on her wings:  
<sup>12</sup>So the LORD alone did lead him,  
<sup>l</sup>And *there was no strange god with him.*

<sup>1</sup> Heb. *he hath corrupted*

*to himself.*

<sup>2</sup> Or, that they are *not his*

*children, that is their*

*lot.*

<sup>3</sup> Heb. *generation and gene-*

<sup>4</sup> Heb. *cord.*

<sup>5</sup> Or, *compassed him about.*

35, &c. Our translators have elsewhere rendered it according to the sense "everlasting strength" (Isai. xxvi. 4), "the Mighty One" (Isai. xxx. 29); in this chapter they have rightly adhered to the letter throughout.

6. Render, "It" (*i.e.* "the perverse and crooked generation") "hath corrupted itself before Him (cp. Isai. i. 4); they are not His children, but their blemish;" *i.e.* the generation of evil-doers cannot be styled God's children, but rather the shame and disgrace of God's children. The other side of the picture is thus brought forward with a brevity and abruptness which strikingly enforces the contrast.

6. *hath bought thee*] Rather perhaps, "hath acquired thee for His own," or "possessed thee;" cp. the expression "a peculiar people," marg. "a purchased people," in 1 Pet. ii. 9.

8. That is, whilst nations were being constituted under God's providence, and the bounds of their habitation determined under His government (cp. Acts xvii. 26), He had even then in view the interests of His elect, and reserved a fitting inheritance "according to the number of the children of Israel;"

*i.e.* proportionate to the wants of their population. Some texts of the Greek Version have "according to the number of the Angels of God;" following apparently not a different reading, but the Jewish notion that the nations of the earth are seventy in number (cp. Gen. x. 1 note), and that each has its own guardian Angel (cp. Eccl. xvii. 17). This was possibly suggested by an apprehension that the literal rendering might prove invidious to the many Gentiles who would read the Greek version.

10-14. These verses set forth in figurative language the helpless and hopeless state of the nation when God took pity on it, and the love and care which He bestowed on it.

10. *in the waste howling wilderness*] Lit. "in a waste, the howling of a wilderness," *i.e.* a wilderness in which wild beasts howl. The word for "waste" is that used in Gen. i. 2, and there rendered "without form."

11. Cp. Ex. xix. 4. The "so," which the A. V. supplies in the next verse, should be inserted before "spreadeth," and omitted from v. 12. The sense is, "so He spread out His wings, took them up," &c.

12. *with him*] *i.e.* with God. The Lord

13 "He made him ride on the high places of the earth,  
That he might eat the increase of the fields;  
And he made him to suck <sup>b</sup>honey out of the rock,  
And oil out of the flinty rock;

14 Butter of kine, and milk of sheep,  
With fat of lambs,  
And rams of the breed of Bashan, and goats,  
<sup>c</sup>With the fat of kidneys of wheat;

15 And thou didst drink the pure <sup>d</sup>blood of the grape.  
¶ But <sup>e</sup>Jeshurun waxed fat, and <sup>f</sup>kicked:  
<sup>g</sup>Thou art waxen fat, thou art grown thick, thou art covered  
with fatness;

Then he <sup>h</sup>forsook God which <sup>i</sup>made him,  
And lightly esteemed the <sup>k</sup>Rock of his salvation.

16 They provoked him to jealousy with strange gods,  
With abominations provoked they him to anger.

17 They sacrificed unto devils, <sup>l</sup>not to God;  
To gods whom they knew not,  
To new gods that came newly up,  
Whom your fathers feared not.

18 "Of the Rock that begat thee thou art unmindful,  
And hast <sup>m</sup>forgotten God that formed thee.

19 ¶ And when the LORD saw it, he <sup>n</sup>abhorréd them,  
<sup>o</sup>Because of the provoking of his sons, and of his daughters.

20 And he said, "I will hide my face from them,  
I will see what their end shall be:  
For they are a very froward generation,  
<sup>p</sup>Children in whom is no faith.

21 They have moved me to jealousy with that which is not God;

<sup>1</sup> Or, which were not God,  
ver. 21.

<sup>2</sup> Or, despised, Lam. 2. 6.

<sup>c</sup> Isa. 58. 14.  
<sup>d</sup> Gen. 49.  
<sup>e</sup> Job 29. 6.  
<sup>f</sup> Ps. 81. 10.

<sup>g</sup> Ps. 81. 16.  
<sup>h</sup> Gen. 49.  
11.  
<sup>i</sup> ch. 33. 5.  
<sup>j</sup> 1 Sam. 2.  
29.  
<sup>k</sup> ch. 31. 20.  
Neh. 9. 25.  
Ps. 17. 10.  
Jer. 2. 7.  
Hos. 13. 6.  
<sup>l</sup> ch. 31. 16.  
Isai. 1. 4.  
<sup>m</sup> ver. 6.  
Isai. 51. 13.  
<sup>n</sup> 2 Sam. 22.  
47.  
Ps. 80. 26.  
<sup>o</sup> 1 Kin. 14.  
22.  
1 Cor. 10. 22.  
<sup>p</sup> Lev. 17. 7.  
Ps. 106. 37.  
1 Cor. 10. 20.  
Rev. 9. 20.  
<sup>q</sup> Isai. 17. 10.  
<sup>r</sup> Jer. 2. 32.  
<sup>s</sup> Judg. 2.  
14.  
<sup>t</sup> Isai. 1. 2.  
<sup>u</sup> ch. 31. 17.  
<sup>v</sup> Isai. 30. 9.  
Matt. 17. 17.  
<sup>w</sup> ver. 16.  
Ps. 78. 58.

alone delivered Israel; Israel therefore ought to have served none other but Him.

13. *i.e.* God gave Israel possession of those commanding positions which carry with them dominion over the whole land (cp. xxxiii. 20), and enabled him to draw the richest provision out of spots naturally unproductive.

14. *breed of Bashan*] Bashan was famous for its cattle. Cp. Ps. xxii. 12; Ezek. xxxix. 18.

*fat of kidneys of wheat*] *i.e.* the finest and most nutritious wheat. The fat of the kidneys was regarded as being the finest and tenderest, and was therefore specified as a part of the sacrificial animals which was to be offered to the Lord: cp. Ex. xxix. 13, &c.

*the pure blood of the grape*] Render, *the blood of the grape, even wine*. The Hebrew word seems (cp. Isai. xxvii. 2) a poetical term for wine.

15. *Jeshurun*] This word, found again only in xxxiii. 5, 26, and Isai. xliv. 2, is not a diminutive but an appellative (containing an allusion to the root, "to be righteous"); and describes not the character which belonged to Israel in fact, but that to which Israel was called. Cp. Num. xxiii. 21. The

prefixing of this epithet to the description of Israel's apostasy contained in the words next following is full of keen reproof.

16. *They provoked him to jealousy*] The language is borrowed from the matrimonial relationship, as in xxxi. 16.

17. *devils*] Render, *destroyers*. The application of the word to the false gods points to the trait so deeply graven in all heathen worship, that of regarding the deities as malignant, and needing to be propitiated by human sufferings.

*not to God*] Rather, "not God," *i.e.* which were not God; see margin and v. 21. Cp. xii. 7, xxix. 25.

19. The anger of God at the apostasy of His people is stated in general terms in this verse; and the results of it are described, in words as of God Himself, in the next and following verses. These results consisted negatively in the withdrawal of God's favour (v. 20), and positively in the infliction of a righteous retribution.

*daughters*] The women had their full share in the sins of the people. (Cp. Isai. iii. 16 seq., xxxii. 9 seq.; Jer. vii. 18, xliv. 15 seq.)

20. *I will see what their end shall be*] Cp. the similar expression in Gen. xxxvii. 20.

21. God would mete out to them the same

<sup>a</sup> 1 Sam. 12. 21.  
<sup>1</sup> Kin. 16. 13, 26.  
<sup>Ps.</sup> 31. 6.  
<sup>Jer.</sup> 8. 19.  
<sup>22</sup> Acta 14. 15.  
<sup>\* Hos.</sup> 1. 10.  
<sup>Rom.</sup> 10. 19.  
<sup>\* Jer.</sup> 15. 14.  
<sup>&</sup> 17. 4.  
<sup>Lam.</sup> 4. 11.  
<sup>\* Isai.</sup> 26. 15.  
<sup>“ Ps.</sup> 7. 12.  
<sup>13.</sup>  
<sup>Ez.</sup> 5. 16.  
<sup>24</sup>

They have provoked me to anger <sup>a</sup> with their vanities:  
And <sup>a</sup> I will move them to jealousy with *those which are not*  
a people;  
I will provoke them to anger with a foolish nation.  
¶ For <sup>a</sup> a fire is kindled in mine anger,  
And <sup>1</sup> shall burn unto the lowest hell,  
And <sup>2</sup> shall consume the earth with her increase,  
And set on fire the foundations of the mountains.  
I will <sup>a</sup> heap mischiefs upon them;  
“ I will spend mine arrows upon them.  
*They shall be burnt with hunger, and devoured with <sup>3</sup>burn-*  
*ing heat,*  
And with bitter destruction:  
I will also send <sup>b</sup> the teeth of beasts upon them,  
With the poison of serpents of the dust.  
The sword without,  
And terror <sup>4</sup>within, shall <sup>5</sup>destroy  
Both the young man and the virgin,  
The suckling *also* with the man of gray hairs.  
“ I said, I would scatter them into corners,  
I would make the remembrance of them to cease from among  
men:  
<sup>27</sup> Were it not that I feared the wrath of the enemy,  
Lest their adversaries <sup>6</sup>should behave themselves strangely,  
And lest they should <sup>7</sup>say, “Our hand *is* high,  
And the LORD hath not done all this.  
<sup>28</sup> For they *are* a nation void of counsel,  
<sup>a</sup>Neither *is there any* understanding in them.  
<sup>29</sup> ¶ O that they were wise, *that they understood this,*  
<sup>i</sup>That they would consider their latter end!  
<sup>30</sup> How should <sup>k</sup>one chase a thousand,  
And two put ten thousand to flight,  
Except their Rock <sup>l</sup>had sold them,  
And the LORD had shut them up?  
<sup>31</sup> For <sup>m</sup>their rock *is* not as our Rock,  
“ Even our enemies themselves *being* judges.

<sup>1</sup> Or, *hath burned.*

<sup>2</sup> Or, *hath consumed.*

<sup>3</sup> Heb. *burning coals.* Hab.

<sup>3. 5.</sup>

<sup>4</sup> Heb. *from the chambers.*

<sup>6</sup> Or, *Our high hand, and*

*not the LORD, hath done*

*all this.*

measure as they had done to Him. Though chosen by the one God to be His own, they had preferred idols, which were no gods. So therefore would He prefer to His people that which was no people. As they had angered Him with their vanities, so would He provoke them by adopting in their stead those whom they counted as nothing. The terms, “not a people,” and “a foolish nation,” mean such a people as, not being God’s, would not be accounted a people at all (cp. Eph. ii. 12; 1 Pet. ii. 10), and such a nation as is destitute of that which alone can make a really “wise and understanding people” (iv. 6), viz. the knowledge of the revealed word and will of God (cp. 1 Cor. i. 18-28).

24. *burning heat*] *i.e.* the fear of a pestilential disease. On the “four sore judgments,” famine, plague, noisome beasts, the

sword, cp. Lev. xxvi. 22; Jer. xv. 2; Ezek. v. 17, xiv. 21.

26, 27. Rather, I would utterly disperse them, &c., were it not that I apprehended the provocation of the enemy, *i.e.* that I should be provoked to wrath when the enemy ascribed the overthrow of Israel to his own prowess and not to my judgments. Cp. ix. 28, 29; Ezek. xx. 9, 14, 22, *behave themselves strangely]* Rather, *misunderstand it*, *i.e.* mistake the cause of Israel’s ruin.

30. The defeat of Israel would be due to the fact that God, their strength, had abandoned them because of their apostasy.

31. *our enemies*] *i.e.* the enemies of Moses and the faithful Israelites; the heathen, more specially those with whom Israel was brought into collision, whom Israel was

32 For <sup>o</sup>their vine <sup>1</sup> is of the vine of Sodom,  
And of the fields of Gomorrah:  
Their grapes are grapes of gall,  
Their clusters are bitter:  
33 Their wine is <sup>2</sup>the poison of dragons,  
And the cruel <sup>3</sup>venom of asps.  
34 Is not this <sup>4</sup>laid up in store with me,  
And sealed up among my treasures?  
35 To me <sup>5</sup>belongeth vengeance, and recompence;  
Their foot shall slide in due time:  
For <sup>6</sup>the day of their calamity is at hand,  
And the things that shall come upon them make haste.  
36 ¶ For the LORD shall judge his people,  
<sup>7</sup>And repent himself for his servants,  
When he seeth that <sup>8</sup>their power is gone,  
And <sup>9</sup>there is none shut up, or left.  
37 And he shall say, <sup>10</sup>Where are their gods,  
Their rock in whom they trusted,  
38 Which did eat the fat of their sacrifices,  
And drank the wine of their drink offerings?  
Let them rise up and help you,  
And be <sup>11</sup>your protection.  
39 See now that <sup>12</sup>I, even I, am he, and <sup>13</sup>there is no god with me:  
<sup>14</sup>I kill, and I make alive;  
I wound, and I heal:  
Neither is <sup>15</sup>there any that can deliver out of my hand.  
40 For I lift up my hand to heaven,  
And say, I live for ever.  
41 If I whet my glittering sword,  
And mine hand take hold on judgment;  
<sup>16</sup>I will render vengeance to mine enemies,  
And will reward them that hate me.  
42 I will make mine arrows <sup>17</sup>drunk with blood,  
And my sword shall devour flesh;  
And that with the blood of the slain and of the captives,  
From the beginning of <sup>18</sup>revenges upon the enemy.

<sup>1</sup> Or, is worse than the  
vine of Sodom, &c.

<sup>2</sup> Heb. hand.  
<sup>3</sup> Heb. an hiding for you.

<sup>o</sup> Isai. 1. 10.

<sup>p</sup> Ps. 58. 4.

<sup>q</sup> Ps. 140. 3.

Rom. 3. 13.

<sup>r</sup> Job 14. 17.

Jer. 2. 22.

Hos. 13. 12.

Rom. 2. 5.

<sup>s</sup> Ps. 94. 1.

Rom. 12. 19.

Heb. 10. 30.

<sup>t</sup> 2 Pet. 2. 3.

<sup>u</sup> Ps. 135. 14.

<sup>v</sup> Judg. 2.18.

Ps. 100. 45.

Jer. 31. 20.

Joel 2. 14.

<sup>y</sup> 1 Kin. 11. 10.

2 Kin. 9. 8.

<sup>z</sup> Judg. 10. 14.

Jer. 2. 28.

<sup>a</sup> Ps. 102. 27.

Isai. 41. 4.

<sup>b</sup> ch. 4. 35.

Isai. 45. 5.

<sup>c</sup> 1 Sam. 2. 6.

2 Kin. 5. 7.

Job 5. 18.

Ps. 68. 20.

Hos. 6. 1.

<sup>d</sup> Ex. 6. 8.

Num. 14. 30.

<sup>e</sup> Isai. 27. 1.

Ez. 21. 9, 10.

<sup>f</sup> Isai. 1. 24.

Nah. 1. 2.

<sup>g</sup> Jer. 46. 10.

<sup>h</sup> Job 13. 24.

Jer. 30. 14.

Lam. 2. 5.

commissioned to "chase," but to whom, as a punishment for faithlessness, Israel was "sold," (v. 30). Moses leaves the decision, whether "<sup>1</sup>their rock" (*i.e.* the false gods of the heathen to which the apostate Israelites had fallen away) or "<sup>2</sup>our Rock" is superior, to be determined by the unbelievers themselves. For example, see Ex. xiv. 25; Num. xxiii. and xxiv.; Josh. ii. 9 seq.; 1 S. iv. 8 and v. 7 seq.; 1 K. xx. 28. That the heathen should thus be constrained to bear witness to the supremacy of Israel's God heightened the folly of Israel's apostasy.

<sup>32. their vine</sup> *i.e.* the nature and character of Israel: cp. for similar expressions Ps. lxxx. 8, 14; Jer. ii. 21; Hos. x. 1.

<sup>Sodom...Gomorrah</sup> Here, as elsewhere, and often in the prophets, emblems of utter depravity: cp. Isai. i. 10; Jer. xxiii. 14.

<sup>gall</sup> Cp. xxix. 18 note.

<sup>35. Rather</sup> : "Vengeance is mine and re-

compence, at the time when their foot slideth.

<sup>36. repent himself for]</sup> Rather, have compunction upon. The verse declares that God's judgment of His people would issue at once in the punishment of the wicked, and in the comfort of the righteous.

<sup>none shut up, or left</sup> A proverbial phrase (cp. 1 K. xiv. 10) meaning perhaps "married and single," or "guarded and forsaken," but signifying generally "all men of all sorts."

<sup>40-42. Render</sup> : For I lift up my hand to heaven and say, As I live for ever, if I what, &c. On v. 40, in which God is described as swearing by Himself, cp. Isai. xlv. 23; Jer. xxii. 5; Heb. vi. 17. The lifting up of the hand was a gesture used in making oath (cp. Gen. xiv. 22; Rev. x. 5).

<sup>42. from the beginning of revenges upon the enemy</sup> Render, (drunk with blood) from the head (*i.e.* the chief) of the princes of the enemy.

<sup>1</sup> Rom. 15. 43 <sup>11</sup> Rejoice, O ye nations, *with* his people :  
<sup>10</sup> For he will <sup>1</sup>avenge the blood of his servants,  
<sup>12</sup> And <sup>1</sup>will render vengeance to his adversaries,  
<sup>13</sup> And <sup>14</sup>will be merciful unto his land, *and* to his people.

<sup>15</sup> ¶ And Moses came and spake all the words of this song in the ears of the people, he, and <sup>2</sup>Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel : 46 and he said unto them, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; <sup>16</sup>because it is your life : and through this thing ye shall prolong *your* days in the land, whither ye go 48 over Jordan to possess it. ¶ And the LORD spake unto Moses 49 that selfsame day, saying, Get thee up into this <sup>4</sup>mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I 50 give unto the children of Israel for a possession : and die in the mount whither thou goest up, and be gathered unto thy people ; as <sup>51</sup>Aaron thy brother died in mount Hor, and was gathered unto his people : because <sup>52</sup>ye trespassed against me among the children of Israel at the waters of <sup>53</sup>Meribah-Kadesh, in the wilderness of Zin ; because ye <sup>54</sup>sanctified me not in the midst of the children of Israel. " Yet thou shalt see the land before *thee* ; but thou shalt not go thither unto the land which I give the children of Israel.

**CHAP. 33. AND THIS IS "THE BLESSING, WHEREWITH MOSES <sup>1</sup>THE MAN**

<sup>2</sup> Ps. 90, title. <sup>1</sup> Or, *Praise his people, ye nations; or, Sing ye.*

<sup>2</sup> Or, *Joshua.*

<sup>3</sup> Or, *Strfr. at Kadesch.*

**43. Rejoice, O ye nations, with His people]** Some prefer the marginal rendering.

In this profound passage, there is shadowed forth the purpose of God to overrule (1) the unbelief of the Jews to the bringing in of the Gentiles ; and (2) the mercy shewn to the Gentiles to the eventual restoration of the Jews (cp. Rom. xi. 25-36).

The Song closes as it began (*vv. 1-3*), with an invitation to praise. It has reached, through a long series of Divine interpositions, its grandest theme in this call to the Gentiles, now heathen no more, to rejoice over God's restored people, the Jews.

**44-52.** These verses were, no doubt, added by the author of the supplement to Deuteronomy. For the statements contained in them, consult the marg. *ref.*

**XXXIII.** The Blessing contains (1) an Introduction, *vv. 1-5* ; (2) the Benedictions pronounced on the tribes individually, *vv. 6-25* ; (3) a Conclusion, *vv. 26-29*.

It was no doubt spoken by Moses, probably on the same day and to the same assembly as the Song (xxxii. 1-43), as soon as he received the renewed notice of his approaching decease (xxxii. 43), and just before he ascended Mount Nebo. Like the Blessing of Jacob (Gen. xlix.), to which it has an intimate though independent correspondence throughout, it is the solemn farewell of the earthly head of the race. A comparison with Genesis (see the marg. *ref.*)

will shew how the blessings uttered by Moses over the several tribes partly repeat, partly enlarge and supplement, and sometimes modify or even reverse, the predictions of the dying Jacob.

This chapter, in striking contrast with the last, is pervaded by a tone of happy augury ; and the total absence of warning and reproof has been rightly noted as indicating that Moses is here speaking of the ideal Israel, of the people of God as they might and would have been but for their perverseness, rather than foretelling what would in fact be the fate and fortunes of the twelve tribes. As the Song sets forth the calamities with which God's justice will visit Israel's fall, so does the Blessing describe the glory and greatness which would from His mercy crown Israel's faithfulness. The Song and the Blessing are therefore correspondent, and mutually supplementary. The form into which the Blessing is thrown exhibits the several tribes co-operating, each according to its peculiar characteristics and circumstances, for the accomplishment of the national mission.

**1.** The title "the man of God" in the Old Testament is one who is favoured with direct revelations, but not necessarily an official prophet. The occurrence of the title here is no doubt a token that the Blessing was not, as was the Song, transcribed by Moses himself. (cp. xxxi. 27.)

2 of God blessed the children of Israel before his death. And he said,

3     *c* The LORD came from Sinai,  
And rose up from Seir unto them ;  
He shined forth from mount Paran,  
And he came with <sup>d</sup>ten thousands of saints :  
From his right hand <sup>e</sup>went <sup>f</sup>a fiery law for them.  
3     *Yea*, <sup>g</sup>he loved the people ;  
<sup>h</sup>All his saints <sup>i</sup>are in thy hand :  
And they <sup>j</sup>sat down at thy feet ;  
<sup>k</sup>Every one shall <sup>l</sup>receive of thy words.  
4     *Moses commanded us a law,*  
<sup>k</sup>*Even the inheritance of the congregation of Jacob.*  
5     *And he was <sup>l</sup>king in <sup>m</sup>Jeshurun,*  
When the heads of the people <sup>n</sup>and the tribes of Israel were  
gathered together.  
6     *¶ Let Reuben live, and not die ;*  
And let not his men be few.  
7     *¶ And this is the blessing of Judah : and he said,*  
Hear, LORD, the voice of Judah,  
And bring him unto his people :  
<sup>o</sup>Let his hands be sufficient for him ;  
And be thou <sup>p</sup>an help to him from his enemies.  
8     *¶ And of Levi he said,*  
<sup>q</sup>*Let thy Thummim and thy Urim be with thy holy one,*

<sup>c</sup> Ex. 19. 18.  
Judg. 5. 4.  
Hab. 3. 3.

<sup>d</sup> See Ps. 68.

17.

Dan. 7. 10.

Acts 7. 53.

Heb. 2. 2.

Rev. 6. 11.

<sup>e</sup> Ex. 19. 6.

ch. 7. 7, 8.

Ps. 47. 4.

Hos. 11. 1.

Mal. 1. 2.

<sup>f</sup> ch. 7. 6.

1 Sam. 2. 0.

Ps. 50. 5.

<sup>g</sup> Luke 10.

39.

Acts 22. 3.

<sup>h</sup> Prov. 2. 1.

<sup>i</sup> John 1. 17.

& 7. 10.

<sup>k</sup> Ps. 110.

111.

<sup>l</sup> See Gen.

36. 31.

Judg. 9. 2.

& 17. 6.

<sup>m</sup> ch. 32. 15.

<sup>n</sup> Gen. 49. 8.

<sup>o</sup> Ps. 140. 5.

<sup>p</sup> Ex. 28. 30.

<sup>1</sup> Heb. *a fire of law.*

2. By "Seir" is to be understood the mountain-land of the Edomites, and by the Gadites and the half of Manasseh, were "mount Paran" the range which forms the northern boundary of the desert of Sinai (cp. Gen. xiv. 6 note). Thus the verse forms a poetical description of the vast arena upon which the glorious manifestation of the Lord in the giving of the Covenant took place.

*with ten thousands of saints*] Render, *from amidst ten thousands of holy ones*: lit. from myriads of holiness, i.e. holy Angels (cp. Zech. xiv. 5). God is represented as leaving heaven where He dwells amidst the host of the Angels (1 K. xxii. 19) and descending in majesty to earth (Mic. i. 3).

*a fiery law*] more lit. as in margin, with perhaps an allusion to the pillar of fire (Ex. xiii. 21). The word is much disputed.

3. *the people* are the twelve tribes, not the Gentiles; and *his saints* refer to God's chosen people just before spoken of. Cp. vii. 18, 21; Ex. xix. 6; Dan. vii. 8-21.

5. *he was king*] i.e. not Moses but the Lord *became king*.

6. *let not his men be few*] Lit. "a number," i.e. "a small number," such as could be easily counted (cp. Gen. xxxiv. 30 note). While the verse promises that the tribe shall endure and prosper, yet it is so worded as to carry with it a warning. The Reubenites, occupied with their herds and flocks, appear, soon after the days of Joshua, to have lost their early energy, till in later representative of the whole priestly and

times its numbers, even when counted with the Gadites and the half of Manasseh, were fewer than that of the Reubenites alone at the census of Num. i. (Cp. 1 Chr. v. 18 with Num. i. 20.) No judge, prophet, or national hero arose out of this tribe.

The tribe of Simeon, which would according to the order of birth come next, is not here named. This omission is explained by reference to the words of Jacob concerning Simeon (Gen. xl ix. 7). This tribe with Levi was to be "scattered in Israel." The fulfilment of this prediction was in the case of Levi so ordered as to carry with it honour and blessing; but no such reversal of punishment was granted to Simeon. Rather had this latter tribe added new sins to those which Jacob denounced (cp. Num. xxvi. 5 note). Accordingly, though very numerous at the Exodus, it had surprisingly diminished before the death of Moses (cp. Num. i. 22, 23 with Num. xxvi. 12-14); and eventually it found territory adequate for its wants within the limits of another tribe, Judah. Cp. Josh. xix. 2. 9.

7. *bring him unto his people*] Moses, taking up the promise of Jacob, prays that Judah, marching forth at the head of the tribes, might ever be brought back in safety and victory; and intimates that God would grant help to accomplish this.

8. *thy holy one*] i.e. Levi, regarded as the

<sup>9</sup> Ex. 17. 7.  
 Num. 20. 13.  
 ch. 8. 2. 3.  
 Ps. 81. 7.  
<sup>10</sup> Gen. 29. 32.  
 1 Chr. 17.  
 17.  
 Job 37. 24.  
<sup>11</sup> Ex. 32. 26.  
 27. 28.  
<sup>12</sup> See Jer. 18.  
 18.  
 Mal. 2. 5. 6.  
<sup>13</sup> Lev. 10. 11.  
 ch. 17. 9.  
& 24. 8.  
 Ez. 44. 23.  
 24.  
 Mal. 2. 7.  
<sup>14</sup> Ex. 30. 7.  
 8.  
 Num. 16. 40.  
 1 Sam. 2. 28.  
<sup>15</sup> Lev. 1. 9.  
 Ps. 51. 19.  
 Ez. 43. 27.  
<sup>16</sup> 2 Sam. 24.  
 23.  
 Ps. 20. 3.  
 Ez. 20. 40.  
 41.  
<sup>17</sup> Gen. 49. 25.  
<sup>18</sup> Gen. 27. 28.  
<sup>19</sup> Gen. 49. 26.  
<sup>20</sup> Gen. 3. 6.  
<sup>21</sup> Ex. 3. 2.  
 Acts 7. 30.  
 35.  
<sup>22</sup> Gen. 49. 26.

Whom thou didst prove at Massah,  
 And with whom thou didst strive at the waters of Meribah ;  
 Who said unto his father and to his mother, I have not <sup>23</sup>seen  
 him ;  
 Neither did he acknowledge his brethren, nor knew his own  
 children :  
 For <sup>24</sup>they have observed thy word, and kept thy covenant.  
<sup>25</sup>They shall teach Jacob thy judgments,  
 And Israel thy law :  
<sup>26</sup>They shall put incense <sup>27</sup>before thee,  
<sup>28</sup>And whole burnt sacrifice upon thine altar.  
 Bless, LORD, his substance,  
 And <sup>29</sup>accept the work of his hands :  
 Smito through the loins of them that rise against him,  
 And of them that hate him, that they rise not again.  
 12 ¶ And of Benjamin he said,  
 The beloved of the LORD shall dwell in safety by him ;  
 And the LORD shall cover him all the day long,  
 And he shall dwell between his shoulders.  
 13 ¶ And of Joseph he said,  
 Blessed of the LORD be his land,  
 For the precious things of heaven,  
 For <sup>30</sup>the dew, and for the deep that coucheth beneath,  
 And for the precious fruits <sup>31</sup>brought forth by the sun,  
 And for the precious things <sup>32</sup>put forth by the <sup>33</sup>moon,  
 And for the chief things of <sup>34</sup>the ancient mountains,  
 And for the precious things <sup>35</sup>of the lasting hills,  
 And for the precious things of the earth and fulness thereof.  
 And for the good will of <sup>36</sup>him that dwelt in the bush :  
 Let the blessing <sup>37</sup>come upon the head of Joseph,  
 And upon the top of the head of him that was separated from  
 his brethren.  
 14 His glory <sup>38</sup>is like the <sup>39</sup>firstling of his bullock,  
 And his horns are like <sup>40</sup>the horns of <sup>41</sup>unicorns :  
 15 Or, Let them teach, &c.  
<sup>2</sup> Or, let them put incense.

<sup>3</sup> Heb. at thy nose.  
<sup>4</sup> Heb. thrust forth.

<sup>5</sup> Heb. moon.  
<sup>6</sup> Heb. an unicorn.

Levitical stock which sprang from him. The contrast between the tone of this passage and that of Gen. xlix. 5-7 is remarkable. Though the prediction of Jacob respecting the dispersion of this tribe held good, yet it was so overruled as to issue in honour and reward. The recovery of God's favour is to be traced to the faithfulness with which Moses and Aaron, who came of this tribe, served God in their high offices ; and to the zeal and constancy which conspicuous persons of the tribe (e.g. Phinehas, Num. xxv. 11 seq.), and the whole tribe itself (cp. Ex. xxxii. 26), manifested on critical occasions in supporting the leaders of the people. The same reasons led to Levi's being selected for the special service of God in the Sanctuary (ch. x. 8 seq., and Num. viii. 5 seq.) ; and for the office of instructing their brethren in the knowledge of the Law. The events at Massah and Meribah, the one occurring at the beginning, the other towards the end, of the forty years' wandering, serve

to represent the whole series of trials by which God proved and exercised the faith and obedience of this chosen tribe.

9. Who said unto his father and to his mother] Cp. Matt. x. 37; Luke xiv. 26.

11. smite through the loins] Rather, smite the loins, i.e. the seat of their strength.

12. he shall dwell between his shoulders] i.e. be supported by God as a son who is carried by his father (cp. i. 31). Benjamin was specially beloved of his father (Gen. xxxv. 18, xliiv. 20) ; Moses now promises no less love to him from God Himself.

13-17. Comparing the words of Moses with those of Jacob, it will be seen that the patriarch dwells with emphasis on the severe conflicts which Joseph, i.e. Ephraim and Manasseh, would undergo (cp. Gen. xlix. 23, 24) ; while the lawgiver seems to look beyond, and to behold the two triumphant and established in their power.

17. Rather : "The first-born of his" (i.e. Joseph's) "bullock is his glory" : the refer-

With them 'he shall push the people together to the ends of the earth :  
 And <sup>k</sup>they are the ten thousands of Ephraim,  
 And they are the thousands of Manasseh.

<sup>l</sup> 1 Kin. 22.  
 11.  
 Ps. 44. 5.  
<sup>k</sup> Gen. 48. 19.

18 ¶ And of Zebulun he said,

'Rejoice, Zebulun, in thy going out;  
 And, Issachar, in thy tents.

<sup>l</sup> Gen. 49. 13.  
 14, 15. ....

19 They shall <sup>m</sup>call the people unto the mountain ;  
 'There <sup>n</sup>they shall offer sacrifices of righteousness :  
 For they shall suck <sup>o</sup>of the abundance of the seas,  
 And of treasures hid in the sand.

<sup>m</sup> Isai. 2. 3.  
<sup>n</sup> Ps. 4. 5.

20 ¶ And of Gad he said,

Blessed <sup>p</sup>be he that <sup>q</sup>enlargeth Gad :  
 He dwelleth as a lion,  
 And teareth the arm with the crown of the head.  
 21 And <sup>r</sup>he provided the first part for himself,  
 Because there, *in* a portion of the lawgiver, *was he* <sup>s</sup>seated ;  
 And <sup>t</sup>he came with the heads of the people,  
 He executed the justice of the LORD,  
 And his judgments with Israel.

<sup>o</sup> See Josh.  
 13. 10, &c.  
<sup>p</sup> Num. 32.  
 16, 17, &c.  
<sup>q</sup> Josh. 1. 12.

22 ¶ And of Dan he said,

Dan *is* a lion's whelp :  
 'He shall leap from Bashan.

<sup>r</sup> Josh. 19.  
<sup>47.</sup>

Judg. 18. 27.

23 ¶ And of Naphtali he said,

O Naphtali, <sup>u</sup>satisfied with favour,

<sup>u</sup> Gen. 49. 21.

<sup>1</sup> Heb. *cieled*.

ence being to Ephraim, who was raised by Jacob to the honours of the firstborn (Gen. xlvi. 20), and is here likened to the firstling of Joseph's oxen, *i.e.* of Joseph's offspring. The ox is a common emblem of power and strength.

18, 19. Zebulun possessed a commodious sea-shore and the fisheries of the Lake of Tiberias : and was therefore to thrive by commerce, and to rejoice in his "going out," *i.e.* in his mercantile enterprises. Issachar possessed a fertile inland district, and would therefore dwell at home and prosper in agriculture. Both tribes distinguished themselves in the contest with Jabin (cp. Judg. v. 14, 15, 18) : and of Zebulun it is particularly noted that it produced the officers and tacticians who led and marshalled the host which vanquished Sisera (see Judg. v. 14, and cp. 1 Chr. xii. 33).

19. *unto the mountain*] Cp. Ex. xv. 17. *sacrifices of righteousness*] Sacrifices offered in a righteous spirit, and therefore well pleasing to God (cp. Ps. iv. 5, li. 19).

*treasures hid in the sand*] The riches of the seas in general. It is however noteworthy that the sand of these coasts was specially valuable in the manufacture of glass ; and glass was a precious thing in ancient times (cp. Job xxviii. 17). The murex from which the highly-prized purple

dye was extracted, was also found here. A typical reference to the conversion of the Gentiles is strongly suggested by Isai. ix. 5, 6, 16, and lxvi. 11, 12.

20. *i.e.* Blessed be God Who shall grant to Gad a spacious territory. Cp. the blessing of Shem (Gen. ix. 26).

*with the crown*] Rather, *yea, the crown*. The warlike character of this tribe is shewn by their leading the van in the long campaigns of Joshua (cp. Josh. iv. 12, 13, xxii. 1-4). Cp. also 1 Chr. v. 18, 22, xii. 8 seq., and the acts of Jehu, the Gadite, in 2 K. ix. x.

21. The first fruits of the conquest made by Israel were assigned to Gad and Reuben by Moses, at their own request.

*because...seated*] Render, *because there was the leader's portion reserved*, *i.e.* there was reserved the fitting portion for Gad as a leader in war.

*and he came, &c.*] *i.e.* he joined the other leaders to fulfil the commands of God respecting the conquest of Canaan (cp. Num. xxxii. 17, 21, 32 ; Josh. i. 14). Moses regards the promise of the Gadites to do this as already redeemed.

22. Dan shall be like a lion which leaps forth from his covert in Bashan. Cp. Song of Solomon, iv. 8.

23. *satisfied with favour*] Cp. Gen. xl ix. 21 and note.

*the west and the south*] *i.e.* taking the

<sup>4</sup> See Josh.  
10. 32, &c.

And full with the blessing of the Lord:  
'Possess thou the west and the south.

24 ¶ And of Asher he said,

<sup>4</sup> Gen. 49.  
20.  
<sup>5</sup> See Job  
29. 6.  
<sup>6</sup> v. ch. 8. 9.  
<sup>7</sup> Ex. 15. 11.  
Ps. 80. 8.  
Jer. 10. 6.  
<sup>8</sup> ch. 32. 15.  
<sup>9</sup> Ps. 68. 4.  
33. 34.  
& 104. 3.  
Hab. 3. 8.  
<sup>10</sup> Ps. 90. 1.  
<sup>11</sup> ch. 9. 3. 4.  
<sup>12</sup> Num. 23. 9.  
Jer. 23. 6.  
& 33. 16.  
<sup>13</sup> ch. 8. 7. 8.  
<sup>14</sup> Gen. 27. 28.  
ch. 11. 11.  
<sup>15</sup> Ps. 144. 15.  
<sup>16</sup> 2 Sam. 7.  
23.  
<sup>17</sup> Ps. 115. 9.  
10. 11.  
<sup>18</sup> 2 Sam. 22.  
45.  
Ps. 18. 44.  
<sup>19</sup> ch. 32. 13.  
<sup>20</sup> Num. 27.  
12.  
& 33. 47.  
ch. 32. 49.  
<sup>21</sup> ch. 3. 27.  
<sup>22</sup> Gen. 14. 14.

25      "Let Asher be blessed with children;  
Let him be acceptable to his brethren,  
And let him <sup>23</sup>dip his foot in oil.  
26      <sup>1</sup>Thy shoes shall be <sup>2</sup>iron and brass;  
And as thy days, so shall thy strength be.  
27      ¶ There is <sup>3</sup>none like unto the God of <sup>4</sup>Jeshurun,  
<sup>5</sup>Who rideth upon the heaven in thy help,  
And in his excellency on the sky.  
28      The eternal God is <sup>6</sup>thy <sup>7</sup>refuge,  
And underneath <sup>8</sup>are the everlasting arms:  
And <sup>9</sup>he shall thrust out the enemy from before thee;  
And shall say, Destroy them.  
29      <sup>10</sup>Israel then shall dwell in safety alone:  
<sup>11</sup>The fountain of Jacob shall be upon a land of corn and  
wine;  
Also his <sup>12</sup>heavens shall drop down dew.  
Happy art thou, O Israel:  
<sup>13</sup>Who is like unto thee, O people saved by the Lord,  
<sup>14</sup>The shield of thy help, and who is the sword of thy excel-  
lency!  
And thine enemies <sup>15</sup>shall be found liars unto thee;  
And <sup>16</sup>thou shalt tread upon their high places.

CHAP. 34. AND Moses went up from the plains of Moab <sup>17</sup>unto the mountain of Nebo, to the top of <sup>18</sup>Pisgah, that is over against Jericho. And the Lord <sup>19</sup>showed him all the land of Gilead, <sup>20</sup>unto Dan, and all Naphtali, and the land of Ephraim, and

<sup>1</sup> Or, Under thy shoes shall      <sup>2</sup> Or, shall be subdued.      <sup>3</sup> Or, The hill.

words as referring not to geographical position but to natural characteristics, "the sea and the sunny district." The possession of Naphtali included nearly the whole west coast of the Sea of Galilee, the Lake of Merom, the modern *Bahr el Hatch*, and the well-watered district near the springs of Jordan. It contained some of the grandest scenery and some of the most fertile land in Palestine. Josephus speaks of the shore of Gennesaret as "an earthly paradise;" and Porter describes it as "the garden of Palestine." The modern name for this district, "land of good tidings," is significant.

24. Rather, "Blessed above the sons" (i.e. of Jacob=most blessed amongst the sons of Jacob) "be Asher; let him be the favoured one of his brethren," i.e. the one favoured of God. The plenty with which this tribe should be blessed is described under the figure of dipping the foot in oil (cp. marg. ref.).

25. The strength and firmness of Asher is as if he were shod with iron and brass (cp. Rev. i. 15). The territory of this tribe probably contained iron and copper. Cp. marg. ref.

as thy days, so shall thy strength be] i.e.

"thy strength" (some prefer "thy rest") "shall be continued to thee as long as thou shalt live: thou shalt never know feebleness and decay."

26. Rather, There is none like unto God, O Jeshurun! See marg. ref. and note.

27. thy refuge] Rather, "dwellingplace." Cp. Ps. xc. 1, xci. 9.

28. the fountain of Jacob shall be upon a land of corn and wine] The A. V. does not preserve the symmetry of the clauses. Render, "Israel shall dwell in safety; alone shall the fountain of Jacob be" (cp. Ps. lxviii. 26; Isai. xlvi. 1); "in a land," &c.

29. be found liars unto thee] Perhaps rather, "cringe before thee." The verb means to shew a feigned or forced obedience: see marg. ref.

tread upon their high places] i.e. occupy the commanding positions in their land, and so have it in subjection.

XXXIV. 1. Dan] This can hardly be the Dan (Dan-Laish) of Judg. xviii. 27 sed., which was not in Gilead. It is probably a town of this name which stood in the north of Persea; perhaps the same as Dan-jaan, 2 S. xxiv. 6, and the Dan of Gen. xiv. 14.

3 Manasseh, and all the land of Judah, <sup>d</sup>unto the utmost sea, and the south, and the plain of the valley of Jericho, <sup>e</sup>the city of palm trees, unto Zoar. And the LORD said unto him, <sup>f</sup>This *is* the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: <sup>g</sup>I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he buried him in a valley in the land of Moab, over against Beth-peor: but <sup>i</sup>no man knoweth of his sepulchre unto this day. <sup>k</sup>And Moses was an hundred and twenty years old when he died: <sup>l</sup>his eye was not dim, nor his <sup>m</sup>natural force abated. And the children of Israel wept for Moses in the plains of Moab <sup>n</sup>thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the <sup>o</sup>spirit of wisdom: for <sup>p</sup>Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. ¶ And there <sup>q</sup>arose not a prophet since in Israel like unto Moses, <sup>r</sup>whom the LORD knew face to face, in all <sup>s</sup>the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

<sup>1</sup> Heb. moisture.<sup>2</sup> Heb. fled.

<sup>d</sup> ch. 11. 24.  
<sup>e</sup> Judg. 1. 16.  
<sup>f</sup> 2 Chr. 28. 15.  
<sup>g</sup> Gen. 12. 7.  
<sup>h</sup> ch. 3. 27.  
<sup>i</sup> & 32. 52.  
<sup>j</sup> ch. 32. 50.  
<sup>k</sup> Josh. 1. 1.  
<sup>l</sup> See Jude 9.  
<sup>m</sup> ch. 31. 2.  
<sup>n</sup> See Gen. 27. 1.  
<sup>o</sup> & 18. 10.  
<sup>p</sup> Josh. 14. 10, 11.  
<sup>q</sup> See Gen. 50. 3, 10.  
<sup>r</sup> Num. 20. 29.  
<sup>s</sup> Isai. 11. 2.  
<sup>t</sup> Dan. 6. 3.  
<sup>u</sup> Num. 27. 18, 23.  
<sup>v</sup> See chap. 18. 15, 18.  
<sup>w</sup> Ex. 33. 11.  
<sup>x</sup> Num. 12. 6, 8.  
<sup>y</sup> ch. 5. 4.  
<sup>z</sup> ch. 4. 34.  
<sup>aa</sup> & 7. 19.

3. *unto Zoar*] Cp. Gen. xix. 22.

4. *I have caused thee to see it*] The sight thus afforded to Moses, like that of "all the kingdoms of the world in a moment of time" (Luke iv. 5), was no doubt supernatural.

5. *according to the word of the LORD*] It denotes that Moses died, not because his vital powers were exhausted, but by the sentence of God, and as a punishment for his sin. Cp. xxxii. 51.

6. *no man knoweth of his sepulchre*] Hardly lest the grave of Moses should become an object of superstitious honour, for the Jews were not prone to this particular form of error. Bearing in mind the appearance of Moses at the Transfiguration (Matt. xvii. 1-10), and what is said by St. Jude (r. 9), we may conjecture that Moses after death

passed into the same state with Enoch and Elijah; and that his sepulchre could not be found because he was shortly translated from it.

9. *spirit of wisdom*] The practical wisdom of the ruler is specially meant.

10. *there arose not a prophet since in Israel*] Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders wrought by the hand of Moses at the Exodus and in the desert; and do but re-echo the declaration of God Himself (Num. xii. 6 seq.). They may naturally enough be attributed to one of Moses' successors, writing perhaps soon after the settlement of the people in Canaan.